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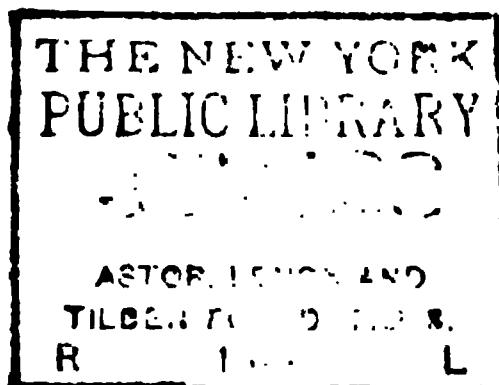
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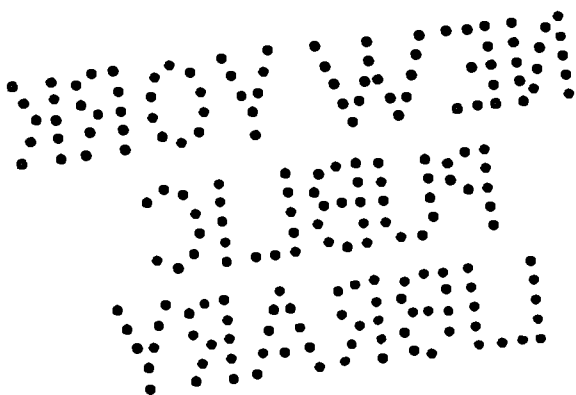


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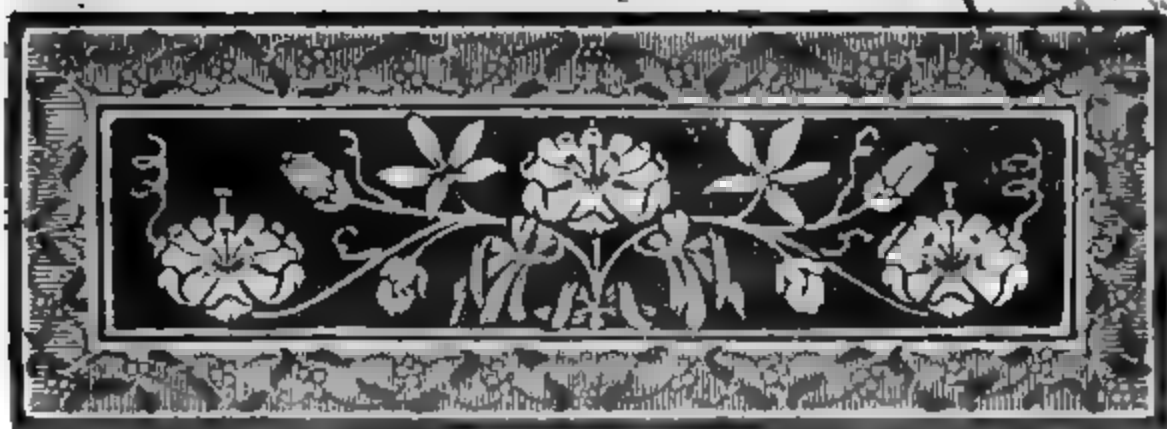
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THE MESSIANIC IDEA

ITS EXISTENCE, NATURE, AND FULFILMENT IN JESUS CHRIST

WHEN Jesus Christ declared in the synagogue of Capharnaum¹ that the Scriptures bore testimony to Him, He spoke to men who, while they denied His claims, believed firmly that the Scriptures to which He appealed were sacred records, in which, amongst other things, the promises of redemption, made by Jehovah to Abraham and his posterity, were enshrined. Against such men, the Scriptures bear conclusive testimony indeed, but how far do they avail against the unbeliever who is not of the Jewish fold?

This is the question selected for discussion in the present essay. We must remember at the outset, that the Scripture testimony to Christ cannot be as conclusive against a Rationalist as against a Jew. The reverence which the latter entertains for these sacred books, shall lead him to admit a deep significance in many a passage, which the other will pass over as the relic of a mythic age, when men saw 'God in the clouds, and heard Him in the wind.' Still, while admitting this, we hope to show that even against the Rationalist the Scripture testimony is indestructible.

Whatever may be said about the origin and history of

¹ John v. 39.

these sacred records ; or about the age and authorship of the different parts, this at least is certain : that the Old Testament had assumed its present form long before Jesus of Nazareth came among men. If now we find in that book—or collection of books,—a series of promises, supposed to be made by Jehovah, in which He binds Himself to send to His chosen people a redeemer of the seed of Abraham ; if, in addition, we find many and detailed descriptions of the Promised One ; of his character, virtues, power, glory ; of his sufferings ; the time and place of his birth ; the nature of his death ; the character, history, and success of his mission, and so on ; and if, from a study of the New Testament, *considered merely as an historical book*, we find that in the life of Jesus Christ, who claims to be the Messiah, all these supposed promises and descriptions are fully and accurately verified, may we not conclude, nay must it not be admitted, that for the Gentile as well as for the Jew the Scriptures bear witness to Christ, and by their witness prove His claim ?

In studying the Messianic question from this standpoint, we are of course leaving aside the inspiration of the Bible. Our argument is based on the *existence* of the supposed evidence in the Scriptures, not on its *supernatural origin*. Could supposed prophecies, of a similar kind, be found in Homer, and be similarly verified in the life of some Roman, whose authentic history was written say, by Livy, the testimony of Homer to that Roman's claims would be just the same as we now seek for Jesus Christ from the pages of Scripture.

Our duty of course is to show that the supposed striking correspondence exists between the Old and New Testament ; but if it can be shown, then of what value are the devices of Modern Rationalism to evade the conclusions ? Could *mere* national love, however intense, beget a hope so detailed ; or could *mere* fanaticism, however wild, accomplish a fulfilment so complete ? Could flesh and blood look into the distant and uncertain future, and could even God Himself change the past to make it conformable with the present ? Could such a striking and exact correspondence as that

contemplated, exist between what purports to be a foreshadowing, and what claims to be a fulfilment, unless both are what they profess to be? And if they are, must not some Omniscient Being have revealed to His creatures what was to happen in 'the latter days;' and must not he, in whom these revelations are fulfilled, be what the Omniscient said he was—a heaven-sent messenger, whose profession and teaching have the sanction of the Almighty? How can men try honestly to evade such conclusions by wild statements about the impossibility of prophecy? If prophecy be impossible, then the correspondence contemplated cannot exist; but if it does *de facto* exist, and if all human efforts to explain it away or account for it by 'naturalistic theories' are futile, must we not, instead of denying the existence of prophecy on the plea of its supposed impossibility, deny the impossibility, because the existence is a fact?

SEARCHING THE SCRIPTURES

Earlier Prophecies.—Prescending, as we now do, from the inspiration of the Bible, we can obtain but little direct evidence from the oldest Messianic passages. Arguing against a Jew, a great deal might be at once inferred from the Protoevangel,¹ the prophetic blessings invoked on Shem,² and on Juda,³ and the repeated promises made to Abraham by Jehovah.⁴ But the Rationalist may presume, and perhaps not unreasonably, that these narratives are relics of Jewish mythology.

Yet these passages are not without considerable value in the present enquiry. Whatever may be their origin, the doctrines they contained entered deeply into the religious life of the Jewish people, who from the earliest times cherished them as 'from above.' Not only that, but as shall be seen afterwards, these early prophecies are at the root of the Messianic hope, being inseparably connected with the later prophecies, and forming, as it were, the germ

¹ Genesis iii. 15.

² Genesis ix. 26.

³ Genesis xlix. 8-12.

⁴ Genesis xii. 1-3; xiii. 14-17; xv. 12-18; xvii.; xxii. 16-19.

from which they were evolved. For the present we may pass by the Rationalist assumption of their mythic nature, but if the divine origin of the later prophecies be proved afterwards, the proof extends to these also.

Commentators have written a good deal on these early prophecies, but without discussing their different views, we may safely hold, that the Jews at an early date believed the human race would yet conquer the serpent, by whose cunning its misery was caused, and that they themselves were specially chosen by Jehovah, as the seed of Abraham, to accomplish this victory, and to bring blessings on the nations. This at least may be inferred with certainty from the passages cited, and with this we are satisfied for the present.¹

The Psalms.—The evidence gleaned from the early Messianic prophecies may seem meagre and vague, but in the sublime effusions of the Hebrew poet we meet with fuller and more satisfactory testimony. In reading the Psalms we must remember that the authors were poets, richly deserving the poet's privileges, but we must not, under cover of poetic license, accept interpretations which no poetic license can permit. The poet's gifts entitle him to privileges, but these latter are not without limit.

The Psalmists' King.—No one can study the Psalms without being struck with the sublime belief expressed in the coming of some glorious monarch, such as Israel had never known. The first evidence of this strange expectation is in the *Second Psalm*. The Anointed One,²—the Son of God,—against whom the Gentiles raged, and the Princes of the earth met together, but whom Jehovah made King over Sion, and to whom He has given the Gentiles for an inheritance, and the uttermost parts of the earth for a possession, cannot be any of Israel's earthly kings.³ Solomon,

¹ The present essay is only a very condensed form of a far longer essay, written on this same subject on another occasion. We can here do little more than state the conclusions arrived at in that essay where the different passages were discussed.

² It may be of interest to note that 'Messiah' (anointed one) and 'Son of God'—titles bestowed by the Jews on their expected one—have their origin in this Psalm.

³ Since it is impossible within the prescribed space to quote *in extenso*

whose glory approaches nearest to that of King Messiah, lacks the martial prowess of him who crushed kings in the day of his wrath, and ruled the Gentiles with a rod of iron ;¹ and though David's was a warlike career, his conquests were far different from those of which the Psalmist sings.²

The poet's thoughts must be centred in some greater monarch, who was yet to come, and who would extend the limits of Israel's Kingdom, from the rivers to the ends of the earth. Perhaps his hopes sprang from delusion. We do not *here* claim for them the sanction of Jehovah. We only say that the Psalmist entertained such hopes, and confidently expected their fulfilment.

Nor is this the only evidence of a hope so exalted. The *Forty-fourth Psalm* furnishes proof equally strong. The royal bridegroom,³—anointed with the oil of gladness by Jehovah, and beautiful above the sons of men, whose throne is for ever and for ever, and whose ancestors form a long line of kings, while his children are rulers over the whole earth,—he cannot be some earthly Hebrew monarch, whose nuptials with his royal bride the poet wished to honour by his poem. Jewish history tells of no one worthy of such praise, even from an admiring poet's pen.⁴ Parts of the Psalm might indeed apply to Solomon's marriage with Pharaoh's royal daughter, but it is hard to see how the alien bride here spoken of can be the Egyptian Princess, for how can the Psalmist represent God as blessing a marriage, which, according to the writer of the Third Book of Kings,⁵ was hateful in Jehovah's sight, or, how speak of Solomon's ancestors as forming a long line of kings, or of his children as rulers over the whole earth, or even of himself as a chivalrous king, whose sharp arrows pierce the heart of his enemies ? No, it must be of a holier marriage than this the

every passage under consideration, we must ask the reader to refer to the Bible for the full text.

¹ See III. Kings v. 45. Solomon's reign was remarkable for its peace.

² David's wars were against rebellious *tribes*, not against *kings*.

³ It is generally, though not unanimously, admitted, that the Psalm has reference to some royal marriage.

⁴ See Maas, *Christ in Type and Prophecy*, vol. ii., pp. 39-41

⁵ III. Kings iii.

Psalmist sings, and of a King more glorious than David's son.

And once again, in the *Seventy-first Psalm*, we find a similar expectation revealed. The King for whom the Psalmist prays, and in whose days justice shall spring up, and abundance of peace ; in whom the poor and the oppressed shall find a defender, whose power is from sea to sea, whose name shall continue while shines the sun, and by whom all nations shall bless themselves—he is a King, whose equal Israel never knew. In vain do 'critics' say that the Psalmist only paints the ideal of what *ought to be*.¹ The ideal is painted as *actually realized*, in the King for whom he prays, and if no Israelite king attained such glory—a fact the 'critics' admit—it must not be for one of *them* the Psalmist prays.

The last Psalm in which we find this hope enshrined is the *Hundred and Ninth*. It is exasperating to see the wild unwarrantable theories devised by 'critics' to destroy the Messianic import of this Psalm. It matters little to them that Christ explicitly cited it as Messianic.² The milder of them may try to explain His error (!) by theories about accommodation, while the more outspoken ignore the authority of the impostor (!) We cannot here discuss their theories, but it may be confidently asserted, that Israel was never ruled over by a king, whom the most admiring and extravagant poet could describe as seated at Jehovah's right hand, clothed with Jehovah's power, and enjoying, together with his regal honours, a priestly power according to the order of Melchisedec.

The reader must notice the close connection that exists between the four Psalms considered. Whether they were written by the same or different Psalmists, it is certainly to the same King they all refer. Each Psalm has indeed something peculiarly its own, for in each case the King is contemplated under some special aspect ; yet in all, he stands before us as the same victorious conqueror, dear to

¹ See Davidson's *Introduction to Old Testament*, vol. ii., p. 254. for exposition of this view.

² Matthew xxii.

Jehovah and made strong by His Omnipotence. Though in one case he is described as crushing kings in the day of his wrath, and in another as bringing comfort to the needy and justice to the oppressed, still in every case he is the same mighty one, the worshipped of kings, and beloved of the people, with a kingdom from sea to sea, and a throne established for ever, yea for ever and for ever. With reason, indeed, has it been said that the Messianic character of all these Psalms is established by proving the Messianic character of any one of them. We leave the reader to judge whether the privileges due to the genius of him, who can 'give to airy nothing a local habitation and a name,' can justify a description of David, or Solomon, like that given of the Priest-King.

The Sufferer.—But the Psalmists' Messianic thoughts are not always centred in the glories of King Messiah. In the *Twenty-first Psalm* we hear the wail of some outcast, asking the Almighty why He has forsaken him. The description given of his own sufferings, by him who was a worm and no man, are too well known to be dwelt on. As usual critics are prepared to admit that the sufferer was any one except Him who recited at least the first words of the Psalm on the cross. But in vain do they appeal to history for proof of their theories. Could they but look with minds less prejudiced on Him whose hands and feet were dug on Calvary, while the soldiers cast lots for His garments, they might find what they seek for elsewhere, and seek for in vain.¹

The latter part of the Psalm, while giving further proof that the 'Abandoned One' was not David, nor Jeremiah, nor the Jewish people; reveals a new thought, as strange as it is important in our research. Universal blessings are the result of the Abandoned One's sufferings. Jehovah has heard his prayer, and has saved him from the lion's mouth. As a result, his praise shall be with the Lord in a great Church, and the poor shall eat and be filled,

¹ See Davidson, *lib. cit.*, ii. 81, who holds that the sufferer is the Psalmist himself, since it is 'psychologically impossible for the poet to identify himself with the conditions and feelings of another.' How convincing!

and the ends of the earth shall remember and shall be converted to the Lord, and all the Gentiles shall adore in his sight, and he shall have dominion over all the nations. These are the same blessings as are to be brought by the Priest-King, and yet they are purchased by the sufferings of him who was the reproach of men, and the outcast of the people. Strange confusion of thought seemingly, but anon for an explanation.

Before taking up the Book of Isaias¹ we must refer to two texts which throw light on the evidence already gleaned. The author of the Book of Wisdom says² that death came into the world by the envy of the devil, while in Ecclesiasticus³ it is said that from the woman came the beginning of sin, and that through her we all die. From these texts it is not unreasonable to infer that the devil had, according to Jewish belief, some mysterious connection with the serpent, and hence that the war between the seed of the woman and of the serpent, refers, not so much to any fear entertained by the Orientals for the serpent class, as to the struggle between mankind and the devil; a struggle in which the devil, though injuring mankind somewhat, shall be ultimately defeated and utterly crushed. Let the Rationalist cry 'myth,' if he will, we seek not for the *origin* of the belief, we only direct attention to its *existence*.

The Prophets.—Should the evidence we seek for really exist, here indeed,—in the books of the Prophets,—we may expect to find it in all its fulness. Unfortunately, however, we can give but the merest outline of the hope, so ardently cherished, by these watchmen 'to the house of Israel.'

In that part of Isaias called the *Book of Emmanuel*,⁴ we find much to our purpose. For the present we pass over the famous prophecy concerning the Virgin Mother.⁵

¹ Since the Rationalists generally deny the existence of a mystical or typical sense in Scripture we have confined our attention to those Psalms referring literally to the Messiah.

² Wisdom ii. 24.

³ Ecclesiasticus xxv. 33.

⁴ Isaias vi.-xii.

⁵ Isaias vii. 14-16.

It is admitted that the child spoken of in the ninth chapter, —he upon whose shoulders the government shall rest, and who shall be called Wonderful, God the Mighty, Father of the World to Come, and Prince of Peace—is identical with the root of Jesse, spoken of in the eleventh chapter, upon whom the spirit of the Lord shall rest and under whom universal peace shall prevail, and that those blessings for which Isaias thanks God in the twelfth chapter shall accompany the reign of that child.

It is hard to see how anyone reading these chapters with an honest mind, can say that the Prince of Peace is the Prophet's son, or Ezechias, or any earthly son of David. No allowance for the 'hyperbolical nature of Oriental poetry' will enable us to see, in these sublime passages, a poet's description of some earthly monarch, and nothing more. Some greater person than had yet risen to rule the sons of Jacob must be the object of the Prophet's vision. Nay, more, that one is certainly Messiah—the Psalmists' Priest-King. We shall not delay to prove it. Whoever reads the Psalmists' and the Prophets' descriptions shall easily recognise the identity.

Turning now to the seventh chapter, we may be better able to say who the child was, whose promised birth was the sign of Jehovah's protection to the house of David. He cannot be the son of Isaias, of whom the Prophet speaks immediately afterwards, for if that son were the Promised One, why did not the father call him Emmanuel instead of Maher-Shalal-Cahs-Baz? Besides,—and this, perhaps, is the most convincing proof,—the Prophet's son was not Lord of Judea and Emmanuel was.

But there is more direct evidence concerning the child. It is fairly certain that Emmanuel spoken of in the eighth chapter who is the promised Son of the Virgin, is identical with the Prince of Peace, and so the sign given of God's protection was a promise of Messiah's birth.

Needless to say the objections to such a view are serious, but we can here only state the view that seems to us most satisfactory. But whatever opinion be held on this point, it is well to remember that the identity of the Prince of

Peace with Messiah is independent of the connection between the former and Emmanuel. Even though Emmanuel were Ezechias, or Isaias' son, or the son of some unknown virgin who happened to be near when the Prophet addressed Achaz; even still, it would be certain that the Root of Jesse, the Prince of Peace, was the Priest-King of the Psalmists.

Once again, in the *thirty-fourth chapter*, we hear the Prophet, while his soul is flooded with the dazzling light of the Messianic splendours. Everyone is familiar with his exultant description of the glory in store for redeemed Israel, when God Himself shall come to save them, and the eyes of the blind shall be opened, and the ears of the deaf be unstopped, and the redeemed of God shall come into Sion, and sorrow and mourning shall pass away.

The Servant of Jehovah.—But in the latter part of the book scenes of a different nature await us. The 'critics' say the author of this part was not Isaias but some 'Great Unknown,'—the Deutero-Isaias they call him,—who lived and wrote in Babylon, but whose name and history is forgotten.¹ Be it so. What interests us is to know who is the Servant of Jehovah so often spoken of in those chapters. It is certain that in some cases at least the servant is *Israel*—the chosen people of Jehovah—but further it is *actual Israel*, the existing nation. Contending that no intimation is given of two distinct servants, some maintain² that everything said of the servant is said of Israel. A fair presumption, perhaps, if everything said can be reasonably so interpreted; but can it be? In the forty-second chapter³ Israel—Jehovah's servant—is described as blind and deaf, while in the same and subsequent chapters a servant of Jehovah is spoken of, who is to liberate the imprisoned, and to restore the blind and deaf, who hath given himself for a covenant of the people, and a light of the Gentiles, and whose duty,⁴ amongst other things, is to raise up the tribe of Jacob, and convert the dregs of Israel.

¹ Davidson, *lib. cit.*

² *Ibid.*

³ xlii. 19.

⁴ xlix. 6.

Furthermore, though sinless himself,¹ the servant is described as actually suffering the most excruciating anguish for the sins of all,—Israel included—which sins God laid upon his shoulders and he willingly receives the burden, even though the atonement means his death. He is innocent himself, it is for the sins of others he suffers, but by his suffering he atones for the sinners' crimes, and brings blessings on the nations. Can it be Israel who does all these things? Yes, we are told, *idealized Israel*—Israel such as it existed in its ideal form in the mind of God, for the sake of which the nation is chosen, and towards which the actual Israel is being fashioned, though the ideal is never realized.

But in this view there are, after all, two servants spoken of: the *actual Israel*, whose eyes were blind and whose ears were shut,—the servant that has forgotten to offer sacrifice to the Lord, and has wearied Him with iniquities;² and the *ideal but never actual Israel*—the sinless one who did not resist when the Lord did open his ear, who suffered for the sins of the rest, and by his wounds healed them.³ And if there be two servants, what about the assumption on which the theory is based?

But a still more important point remains. *Not alone are there two servants but the sinless servant cannot be idealized Israel.* For how can idealized Israel be conceived as making *actual* atonement? Idealized Israel is admittedly only the ideal of what might be, but what never was. How can such a being undergo *actual* suffering? Again, idealized Israel can suffer nothing except what it suffers in its members. Where are the sinless members? Did not the Prophet say they have all sinned, and have all like sheep wandered from the true path? Again, to what sufferings does the Great Unknown refer? It must be to Israel's exile and humiliation under alien monarchs. But was such suffering vicarious, was it not on account

¹ liii. Isaias' beautiful prophecy on the Passion of Christ. These are only a few of the very many references to the servant in these chapters. It is impossible to deal properly with the question in this article. We can only give a brief outline of the argument against the Rationalists.

² xliii. 22-24.

³ liii.

of the personal sin of the sufferer? How can *they* be called sinless sufferers and how prove that they suffered voluntarily? Lastly, if idealized Israel be the servant in what did the vicarious death consist?

We might suggest other difficulties against this view, but there is no need. The question is certainly a difficult one, especially for those whose eyes are shut to the light that comes from Calvary, but the solution just criticised, is devised, we fear, to sustain pet theories about prophecy rather than to explain the text.

Equally unsatisfactory are the theories of those who say it is of himself the Prophet speaks, or of Cyrus, or of the series of Prophets, or of the personification of the pious remnant of the Jewish people—‘the true and effective Israel.’¹

The subsequent chapters² of the Deutero-Isaias, while strengthening the arguments against Rationalistic theories help us in ascertaining who is the Servant of Jehovah. In language the beauty of which is unsurpassed in all literature, the Poet-Prophet describes the New Jerusalem,³ upon whom the glory of Jehovah, her husband and her maker is risen. He must be very unemotional, indeed, who can listen without emotion while the Prophet tells how the nations shall come to the light of the New Jerusalem, and kings to the brightness of her rising; how her gates shall be opened continually, and how those nations that will not serve her shall perish. But as you listen, your thoughts are carried back to the Psalmist, and as you compare the sublime visions of both you realize that the New Jerusalem is none other than King Messiah’s empire. Though one may be presented under a more spiritual light than the other, the essential characteristics of both are the same. Both are established by Jehovah, both extend over the whole earth, and embrace all nations in an everlasting empire. Justice and peace are, in both cases, the lot of the members, holiness the central characteristic of the new kingdom, and spiritual blessings its chief splendour.

¹ See Cheyne on the Servant of Israel.

² See liv. and subsequent chapters.

³ See Isaias lv.

But the strangest thought of all remains to be noticed. The blessings of the New Jerusalem are purchased by Jehovah's sinless servant. To Messiah, indeed, the Lord has given the Gentiles for an inheritance,¹ yet it is through the atonement of the Servant that the Gentiles are privileged to participate in the blessings of the New Jerusalem. The Prince of Peace is the everlasting King of the everlasting Kingdom which is established by the merits of the sinless one. And yet its blessings seem due to Messiah also, for did he not deliver the poor from the mighty, was it not in him all the tribes of the earth were to be blessed, and was he not anointed by Jehovah with the oil of gladness, because he *loved justice and hated iniquity*? Can it be that the 'Leprous One'² is identical with King Messiah, and that the eternal glories which surround his name are purchased by the humiliations which made him to be despised and the most abject of men? Strange, indeed, if it be true. Strange if he who was beautiful above the sons of men was also the stricken one in whom the Prophet could see no comeliness. But let us wait awhile, the answer comes best from the foot of the cross.

From Isaias we pass to *Jeremias*. After foretelling the banishment of Sedecias, and the ignominious end of Joacim, the Prophet hurls his woes against the faithless pastors, who destroy and tear the sheep of the Lord's pasture. But suddenly a light flashes across the darkness,³ the Lord will set up pastors over His sheep who shall feed them carefully, and the day shall come when He shall raise up to David a great branch, and a king shall reign and execute justice, and then Juda shall be blessed.

We need not say who this King Shepherd is who shall bring back the sheep of the Lord from the land to which they were driven by the faithless pastors, nor need we pause to prove that it is to the same King the Prophet refers again when he speaks of the days in which the Lord will perform the 'good work' which He has spoken of and

¹ See Psalms dealing with the Psalmists' King.

² The Babylonian Talmud on the fifty-third chapter of Isaias gives 'The Leprous One' as the name of Messiah.

³ Chap. xxiii.

will make the bud of justice to spring forth from David to do judgment and justice on the earth.¹

It is these same blessings *Ezekiel* contemplates when ² he speaks of the days in which the Lord will bring back the remnant out of the countries wherein they were scattered, and will put a new spirit into their bowels, that they may walk in His commandments, and keep His judgments, and do them. And it is certainly of Messiah Jehovah speaks through Ezekiel, when He promises³ to appoint over the scattered sheep which He will seek out and feed by the rivers and mountains of Israel—one shepherd, His servant David, who will be a prince in the midst of them.

We cite these passages partly for the information they give, but chiefly to show how abiding in the Jewish mind was the Messianic hope. It was not a vague ephemeral sentiment, originated by some rhapsodizing poet. It was a vivid, permanent, confident expectation, bequeathed from sire to son, and growing more cherished as the years passed by.

Daniel.—‘Critics’ warn us, of course, to correct our notions concerning this book. Tradition has erred as to its origin we are told. It was in reality⁴ written in the time of Antiochus Epiphanes by some well-meaning forger, who chose Daniel and apocalyptic visions as a harmless but effective drapery in which to set forth ideas fitted to sustain the oppressed people of God in the midst of their afflictions. Anyhow, the book was written before Christ was born and that is sufficient for us.

A great deal has been written, and perhaps fruitlessly, in trying to discover what kingdoms were typified by the statue seen by Nebuchodonosor in his dream.⁵ But whatever may be the correct opinion⁶ on that question, it is

¹ Chap. xxxiii. There are other Messianic passages in Jeremias, but the reference to Christ is only typical.

² Chap. xi.

³ Chap. xxxiv.

⁴ Such is the view of Professor Davidson in his *Introduction to the Old Testament*.

⁵ Daniel ii. 31-45.

⁶ See Maas, *Christ in Type and Prophecy*.

certain that no kingdom was existing at the time of this 'harmless forgery,' which could be symbolized by the stone which was cut of the mountain without hands, and which having struck and shattered the statue, filled the whole earth and lasted for ever and ever. This part of the prophecy at least cannot be a *vaticinium post eventum*.

Not only this, but it is easy to see that the 'forger' was contemplating the Messianic kingdom. That world-wide indestructible empire, symbolized by the stone, can be none other than that spoken of by the Psalmists and Isaias, though the circumstances in which it is described may suggest that its splendours are of a more worldly kind than those which graced the King's daughter whose beauty was within.¹

Of a similar nature is the vision of Daniel regarding the four great beasts² which came out of the sea. It is generally admitted that the kingdoms symbolized by these beasts are the same as those symbolized by the statue, and that the kingdom founded by the Son of Man and given to Him by the Ancient of Days is identical with that symbolized by the stone. In this view the Son of Man is Messiah, a conclusion fully verified by the description given of Him, for the Ancient of Days, we are told,³ gave Him power and glory and a kingdom, and all the tribes and tongues shall serve Him, and His power is an everlasting power which shall not be taken away, and of His kingdom there shall be no end. Whether or not this well-meaning forger thought that the destruction of the fourth kingdom was contemporaneous with the downfall of Antiochus, he at least believed that the everlasting kingdom was the blessed one for which his fathers sighed.

On the vexed question of the seventy weeks, in the next passage⁴ to be discussed, we can say but little here. At the outset, we ask the reader to distinguish between the *blessings* promised, and the *time* when, according to Gabriel's computation, the seventy weeks were to be accomplished.

Beyond all shadow of doubt, the *blessings* promised are Messianic. The abolition of sin, the introduction of everlasting justice, and the fulfilment of prophecy and vision,

¹ Psalm xliv.

² Daniel vii.

³ vii. 14.

⁴ ix. 24-27.

can mean nothing other than the founding of the eternal Messianic Kingdom. Equally certain is it, that the writer believed those blessings were to be conferred immediately after the completion of the seventy weeks. Were they, though ? We can only give the answer here, without stating fully the reasons that to our minds justify it.

After studying the text of the prophecy, as well as the different chronological systems propounded, it seems to us, that the interpretation which makes the sixty-ninth week end at the beginning of the public life of Jesus Christ, not only saves the writer from error, and is in harmony with the traditional Jewish belief, but is also in thorough harmony with the text of the prophecy, and with profane history, as regards the chronology ; while those¹ who make the seventieth week contemporaneous with the downfall of Epiphanes, not only convict the writer of serious error, and ignore the Jewish tradition at the time of Christ, but also do violence to the text, and in explanation of the chronology are forced to fall back on symbolism.

Judging the defenders of the Rationalistic theories by their own statements, we can hardly help thinking, that their object is to save pet theories from the difficulties suggested by the text.²

In the Messianic interpretation of the passage, the mysterious relation between Messiah and the servant is again suggested. We have already asked could they be identical. Gabriel seems to answer when he says, ' Messiah shall be slain.' Then, again, the covenant which Jehovah shall make with His people in one week, suggests a connection with the covenant of peace which He shall make with His people in the new Dispensation, while the purchase of that peace by the blood of the ' Sinless One,'³ as well as the sprinkling of the nations by him, suggests a strange significance in the death of Messiah. At present we only ask again could they be identical—the servant and the

¹ See Davidson, *lib. citato*, where the view is fully set forth and defended.

² *e.g.*—One of Mr. Davidson's reasons for rejecting the Messianic interpretation is that a suffering and atoning Messiah is foreign to Jewish conceptions. He is never so described in the Old Testament — !

³ See chapters on Servant of Jehovah.

King? The difficulty of denying it is becoming greater, but let us await fuller light for a surer answer.

We need not the authority of St. Peter¹ to recognise the Messianic import of *Joel's* well-known prophecy,² concerning the time when Jehovah will pour out His spirit on all flesh, and when there will be strange signs in the heavens,—the sun turned into darkness, and the moon into blood. From the text itself we know that when these things take place, there shall be salvation in Mount Sion and Jerusalem, as the Lord hath said.

Neither is there any difficulty in discerning what *Micheas*³ refers to, when he describes what shall come to pass in the latter days, when many nations shall come into the house of the God of Jacob, who will teach them His ways; and they shall walk in His paths, and universal peace shall follow, and they shall learn war no more.

But Micheas contributes a very important item to the evidence we seek for, when he declares that from Bethlehem of Juda is he to come forth who is to be a ruler of Israel, and whose beginning is from eternity.

To minds uninitiated in the mysteries of Rationalistic exegesis, the plain meaning of this passage seems to be that Messiah was to be born in Bethlehem. But this we are told is reading the life of our Master *into* the Old Testament; and another interpretation,⁴ more in harmony, indeed, with the preconceived notions of the inventors, though by no means complimentary to the Prophet's faculty of correctly expressing himself, is presented for our acceptance. And the inventors indignantly repudiate the charge of trying to read the life of Christ *out* of the Scriptures!

The next Messianic prophecy is that of *Zacharias*⁵ bidding the virgin daughter of Sion to rejoice and shout for joy, for her king—the Just and Saviour—comes to her. But he

¹ Acts.

² Joel ii.

³ Micheas iv.

⁴ Professor Davidson, *e.g.*, says, that it is not of the *place* of Messiah's birth, but of the *family* from which he is to spring the Prophet speaks, and the interpretation in St. Matthew's Gospel (ii. 5) is a misrepresentation of the Hebrew, or, at least, an improper translation of its meaning. Again — ! it is the only answer to theories of that kind.

⁵ Zacharias ix. 9-11.

comes poor and riding upon an ass, yet he shall speak peace to the Gentiles and his power shall be from sea to sea and from the rivers to the ends of the earth. Certainly it is of the Messiah's coming he speaks, but strange the triumphal entry of the Glorious One into Jerusalem is not that of a Cæsar or Alexander. He is poor and riding on an ass, and on the colt of an ass. Hard, indeed, for human minds to picture what this mysterious King is like. But, again, let us wait. Perhaps we shall glean the longed-for knowledge from the life of Him who claims to be Messiah.

We now come to *Malachias*—the only other Prophet whose voice we shall hear telling us of the Expected One. Every priest is familiar with the prophecy¹ which Jehovah puts into the Prophet's mouth, concerning the time when there shall be offered up to the Lord a clean oblation, from the rising of the sun to the going down thereof. But on reading the prophecy the words of Gabriel² come back to our minds. He foretells the *cessation* of Jewish sacrifices. Malachias speaks of the institution of a new and universal one; a sacrifice in the true sense of the word³—as truly as were the Jewish sacrifices, which it was to replace. The connection between both prophecies is of no uncertain kind.

The last passage which we shall consider is from the third chapter of Malachias. 'Behold [says Jehovah] I will send My angel, and he will prepare the way before My face, and presently the Lord whom you seek, and the angel of the covenant whom you desire, shall come to His temple.'

It is simply exasperating to see the manner in which this text is distorted by 'critics.'⁴ After arbitrarily destroying

¹ Malachias i. 10, 11.

² Daniel ix. 27.

³ The Hebrew word used for the gift which the Lord rejects at the hands of the Jews, and for the oblation which is to be offered up in the Dispensation, is 'minchah.' Used in a liturgical sense, as it is in Malachias, it always means sacrifice, and according to the best opinion *unbloody* sacrifice.

⁴ The following is Professor Davidson's rendering of the prophecy:—

'Behold! I will send my messenger, and he will prepare the way before me,

Even the Messenger of the Covenant, whom ye delight in;
And the Lord whom ye seek shall suddenly come to His temple;
Behold! He shall come saith the Lord of Hosts.'

Even in this rendering of the prophecy, one may ask, is it not still

the meaning of the passage, they give a dogmatic interpretation of their own mutilated version of the prophecy, in which version they discover, amongst other things, that the Magian religion exerted great influence over Malachias, who here identifies Sosiosh the Magian messenger, with Elias the zealous reformer. When one sees the stuff such dreams are made of, he can hardly help exclaiming, in the words of the Psalmist, 'Why do these men rave and why do they devise vain things against the Lord and against His Christ.'

Whatever the Rationalistic version proves, the text as given in the Scripture clearly implies that according to Malachias, Messiah, the Lord whom they sought, was to come while the temple was still in being ; and so we here get another revelation of the time-limit within which Messiah was to come.

With this our search of the Scripture is completed. The object of the present article was to collect the testimony enshrined in these sacred pages. In the next we hope to outline the general character of the evidence obtained, and to show how far our interpretation of the prophecies is confirmed by early Jewish traditions. It only remains, then, to place the Old Testament picture of the Messiah beside the New Testament picture of Christ, and ask the reader to judge whether the Jewish hope was delusion, or Christ a heaven-sent messenger.

THOMAS P. F. GALLAGHER.

[To be continued.]

Messianic ? Is not Messiah the Lord whom the Jews sought ? Yes, Professor Davidson answers, but Messiah is not necessarily the person whom Jehovah sends ! Besides, the prophecy, we are told, could not be Messianic because the name of the 'Lord' is 'Adon,' a name appropriated to the Supreme God. If applied to Messiah it would prove his Divinity—an idea foreign to the belief of the Jews ; and so to remove from the Testament all traces of such proof, methods like the above are resorted to. May the Lord deliver us from the 'new exegesis' if this is an example of its output.

THE EDUCATION OF CHARACTER

AT the first blush, one might hope to find pretty general agreement concerning the meaning of a word like *character*, which is on everyone's lips, yet a moment's reflection will reveal the difficulty of getting at any common element underlying its various, and often conflicting, usages. One will have it that character is what from the ethical standpoint differentiates a man from his fellows—individuality, that which one is as a distinct member of the class man ; another describes it as the whole complex of our mental activities and passivities ; while to a third the word will be suggestive of the active as opposed to our intellectual faculties, and will connote a peculiar degree of moral excellence, notably strength and determination. For others, again, 'nature,' sentiments, and specially habitual modes of external action all form part of the connotation of the term, while in a narrow sense of the word character is pre-eminently a matter of the will, being the 'stamp' which the individual agent gives *himself* by habitually choosing and holding to certain ends. Not only so, a glance at any good dictionary will afford ample proof that the above catalogue of meanings is by no means exhaustive. One thing, however, is tolerably clear, the reality which corresponds to a term of such manifold signification must be of a sufficiently complex nature.

Turning next to the philosophers, who might be expected to throw some light on the subject, we find (it must be confessed) little likely to be helpful in the formation of a clear definition. There are first the *a priori* theories (as I may call them), of character,—Kant's theory of the intelligible character, which was carried to its logical issue by Schopenhauer ; and Spencer's, which has greater affinity than might at first be suspected with Kant's. On the other hand, if we consult the psychologists, who have employed the inductive method of investigation, we meet with a bewildering succession of theories, erected for the most part on a slender basis of fact.

Desiring to classify the different types of character, we ought plainly to begin by defining these. And a scientific definition would exclude the particular, that is, the accidental, and express only what is essential. Yet a close examination of character-types as set forth in recent works on the subject¹ discloses merely a mass of irrelevant details, of casual and fleeting relations. Nowhere are we presented with that complex of constant inner qualities which form, not indeed the whole of any character, but the indispensable groundwork of all the rest. It follows that a science of character, supposing such to be possible, still awaits working out. Indeed the impossibility of transcending the sphere of the particular and accidental is clearly shown in the discussions wherein psychologists are wont to indulge concerning the method of investigation proper to the subject in hand. As is well known, Mill was one of the earliest thinkers to conceive the idea of a science of character. On the question of method, Mill is of opinion that the deductive method, which starts from general laws and verifies their consequences by an appeal to specific experiences, is alone applicable. Experiment is impossible, and even supposing it to be legally possible, as in the case of an Oriental despot, 'a still more essential condition is wanting: the power of performing any of the experiments with scientific accuracy.'²

The instances [Mill goes on] requisite for the prosecution of a distinctly experimental enquiry into the formation of character would be a number of human beings to bring up and educate from infancy to mature age. And to perform any of these experi-

¹ Mill led the van with his chapter on Ethology (*Logic*, Bk. vi., c. 5). Baine's work *On the Study of Character* may still be read with interest. Most of the existing literature is in French. The following are among the best treatises:—Ribot, articles in the *Revue Philosophique* for November, 1892, and October, 1893 (the latter is reprinted in the author's *Psychologie des Sentiments*, Pt. II., cc. xii.-xiii.); Payot, *L'Education de la Volonté*; Paulhan, *Les Caractères*; Fouillée, *Tempérament et Caractère*; Malapert, *Les Eléments des Caractères et les lois de leurs Combinaisons*; Perez, *Les Caractères de l'Enfant à l'Homme*. See also Preyer's well-known work, *Die Seele des Kindes*. MacCunn, *The Making of Character* offers a slight but graceful treatment of the Ethical side of the question. Additional information may be sought in the larger treatises on general Psychology.

² J. S. Mill, *System of Logic*, Bk. vi., c. 5, (vol. ii. p. 445, fifth edition).

ments with scientific propriety, it would be necessary to know and record every sensation or impression received by the young pupil from a period long before it could speak ; including its own notions respecting the sources of all those sensations and impressions. It is not only impossible to do this completely, but even to do so much of it as should constitute a tolerable approximation. One apparently trivial circumstance which eluded our vigilance might let in a train of impressions and associations sufficient to vitiate the experiment as an authentic exhibition of the effects flowing from given causes. No one who has sufficiently reflected on education is ignorant of this truth ; and whoever has not will find it most instructively illustrated in the writings of Rosseau and Helvetius on that great subject.¹

As to observation, which, notwithstanding Mill's damaging criticism, M. Malapert is inclined to rate very highly, I would remark that it is a method whose employment demands the very greatest caution. Nothing is more difficult than to delineate accurately the character of a child. Teachers who have followed closely the development of many child-minds are well aware of the vagueness and inaccuracy of the formulas in which it is sometimes sought to sum up children's characters. Our judgments on these matters, even though purposely expressed in general terms, are extremely liable to error. At best they possess a not very high degree of probability. Again, it has been remarked that Mill, in his chapter on Ethology, from which I have just been quoting, is speaking not precisely of science of character but of a science of the laws of the formation of character. Such a distinction, however, falls to the ground when once the simple fact is remembered, that it is impossible to construct a science of character without a knowledge of the laws which govern the formation of character. You cannot study character *en bloc* without eliminating the influence of the social *milieu*, and of education in the most extended sense of the term. Without such antecedent elimination, the results of the most accurate observation would be entirely vitiated. An observer who neglected it would be in the position of a chemist who should conduct his experiments with salts of

¹ Mill, *op. et loc. cit.*

ascertained chemical impurity. Thus every attempt to proceed by way of pure observation is foredoomed to certain failure by reason of the fact that observation furnishes us merely with the complex resultants of a variety of causes ; and experiment being out of the question, there remains but one practicable method, viz., deduction, checked and verified by constant appeals to observation. Be it noted, moreover, that observation is not the essential feature of this method, but is resorted to solely as a means of controlling the deductive process, upon the correctness of which latter everything depends. Such is, in fact, the method customarily invoked, as may be seen from an examination of the treatises mentioned in the footnote to a previous page. All start from the time-honoured division of the 'faculties' into intelligence, sensibility, and will ; all combine these 'faculties' in varying proportions and deduce therefrom the genera, species, and chief varieties of characters. It may be added that the joining of 'observation' with deduction usually signifies the disappearance of all scientific precision, and the substitution of type-sketches after the manner of Theophrastus and La Bruyère, with this important difference, that their didactic ponderosity opposes an effectual bar to their claims as literature.

Now, all science consists of a knowledge of relations, whether relations of (necessary or merely invariable) sequence, or relations of (necessary or merely invariable) co-existence. It follows that the possibility of any science is bound up with the possibility of isolating the terms whose relations that science would seek to discover. In other words, the pursuit of every science requires us to be certain (1) that we can get the terms whose relations we are studying pure *i.e.*, free from admixture with foreign elements, and (2) that the relations between the terms aforesaid are, if not unconditional, at least invariable. Take, for example, the case of the physicist. His first business is carefully to isolate the phenomena which are engaging his attention. In the simplest cases, such as finding the weight of the column of air in a given vessel, he will take care to allow for the influence of temperature and to correct errors due

to capillarity, etc. Only when he has made such allowances and corrections will he seek to compare his observations one with another or to deduce any law therefrom. On the other hand, in psychology our terms can be isolated only hypothetically or ideally. That is to say, we are here driven back upon deduction from known psychological laws, since in the case of adults no kind of real isolation is possible owing to the manner in which the results of environment, imitation, and education have become fused with the primordial data.

Furthermore, nothing but confusion can result from the adoption of the aforementioned division of psychological phenomena into those of intelligence, sensibility, and will, since every state of consciousness—to use an old-fashioned term—contains elements corresponding to each of these three so-called faculties. For example, much of M. Malapert's otherwise excellent work is marred by a too rigid adherence to this division. When he tells us that different character-types are the outcome of different degrees and modes of combination of the three elements, his statement is not merely unsatisfactory by reason of its too great generality, but even positively erroneous. No hard and fast line can be drawn, as contemporary psychology has amply demonstrated, between intelligence and will. Many so-called intellectual qualities are at bottom will-qualities. Thus genius has been described as an infinite capacity for taking pains;¹ and setting aside wit (=the quick apperception of superficial relations), the force of imagination which discovers the hidden analogies of things in appearance dissimilar, logical acumen and power of reasoning, in a word all solid intellectual qualities are the result of a more than ordinarily vigorous power of attention, that is to say, are due to certain qualities of will. One has only to read, in the light of the foregoing considerations, the sketches of the apathetic man, the sensitive man, the emotional man, etc., with which it is usual to eke out

¹ See the interesting remarks on genius and attention in Maher's *Psychology*, p. 351.

the discussion of the relations between intelligence and sensibility to perceive the confusion therein manifest as a consequence of the impurity (in the chemist's sense) of the elements whose relations it is sought to determine, nor is this all. Not only are the terms themselves imperfectly isolated, but such as they are, not a single, I do not say unconditional, not even one fixed, relation has been discovered to connect them. I have read much on the pretended co-existences among certain elements of character, but have never had the good fortune to come across an instance of such co-existence that admitted of precise and unambiguous statement. All I found was an imposing mass of highly problematic details.

It has been suggested that we might look for correlations among psychological elements analogous to the connections and correlations which obtain in the organic world. The parts of an organism, being reciprocally related as means and ends, the occurrence of certain traits will exclude that of certain others, and necessitate the occurrence of a third set ; so that from a knowledge of a few characteristics it is often possible to derive inferentially a knowledge of the complete being. May not the same be the case with mind ? This suggestion has found much favour with the extreme empirical school. Taine, for example, adopts it and puts his case thus :—

A system reigns among the feelings and ideas of men. Divers inclinations and aptitudes form harmonious groups, balance or modify each other, under the influence of some dominant propension or faculty. If one spring of action predominates, it reinforces or hinders the action of others. Among one people, at any given period, the same psychological constitution is found to underlie the innumerable varieties which conceal it from the superficial observer . . . Every partial or local change entails general change. Once the dominating characteristics have been found, the whole psychological constitution of the individual may be deduced from them.¹

Nevertheless, Taine carefully abstains from citing examples in proof of his thesis that there exist psychological

¹ *De l'Intelligence*, vol. ii., p.

laws analogous to the zoological law according to which (for instance) vertebrates *may* present four or five forms of digestive or circulatory apparatus, but *must* present one or other of these forms ; while conversely these forms imply characteristics connected by 'vertebrate.' Nor have his successors anything better to offer. What are we to think of M. Malapert's declaration that the 'sensitive' man, who by definition is 'superficial and fickle,' is *therefore* a busybody ; or of this ranking apart, under the class name of 'emotional' persons (*émotifs*), those who are sensitive but not superficial ? ¹

But now, these remarks are by no means to be interpreted in a sense derogatory to the distinguished writers who have treated the subject of character. Every one of the books mentioned above will amply repay study. M. Fouillée's *Tempérament et Caractère* in particular being packed with ingenious and suggestive thoughts. Yet a perusal of them will only strengthen the conviction that not even the elements of a science of character have as yet been worked out. And considering the protracted and conscientious labour that has been expended in that direction, without result, the only possible conclusion is, that the writers in question had set themselves an impossible task. Nor are the reasons for this impossibility hard to find. A science of character is impossible (if I may hazard the opinion), because the multifarious influences of environment and education begin, in some sort, with birth itself. From the earliest moment at which it is possible to observe with profit the workings of a child's mind, our observations are inevitably vitiated by reason of the fact that we are dealing with what is, in a sense, an unnatural, or at least a partially artificial, product. This will become clearer if we consider what would happen supposing the influence of environment and education could be altogether eliminated. The result of such elimination would be, that the child-mind would—certain rare exceptions apart—develop in an entirely arbitrary fashion. Every child possesses

¹ Malapert, *op. cit.*, pp. 140-142.

potentially the tendencies or propensities common to all mankind. It might indeed happen that through heredity some one of these tendencies should acquire unusual strength; now, supposing it unrestrained by educational or social influences, it would tend to become predominant, and later on, when it had reached the full term of its development, it would be further strengthened by the support of analogous tendencies and the inhibition of those opposed to it, so that in this way a kind of 'natural' character (that is to say, a more or less permanent unification of psychological elements) would be formed. Nevertheless, a considerable time would be required to bring about this result, and on the whole it would be true to say that instability, conflict of tendencies, with the momentary supremacy of one or other of these, would be the general rule. But now, it is plain that the main business of education, as distinguished from mere instruction, is to secure the predominance of certain tendencies and the suppression of others which are adverse to the former. Whence it follows that by the time the child has reached its seventh or eighth year it is impossible to get at the original element so completely have they become incrustated with the results of education.

M. Ribot rightly insists that character implies two things, unity and stability:—

Unity consists in a manner of acting and reacting which is always consistent with itself. In a true individuality the tendencies are convergent, or at least there is one which subdues the others to itself. If we consider man as a collection of instincts, cravings, and desires, they form here a tightly fastened bundle acting in one direction only. Stability is merely unity continued in time. If it does not last, this collection of desires is of no value for the determination of character. It must be maintained or repeated always the same in identical or analogous circumstances.¹

So far so good, but when M. Ribot goes on to declare, that 'the special mark of a true character is that it shall make its appearance in childhood and last through life . . .

¹ *Psychologie des Sentiments*, Pt. II., c. xii, § i. (Reprinted from *Rev. Phil.*, Oct., 1893.)

[which] is as much as to say that a true character is *innate*,¹ his statement appears to me to be not merely inexact, but the very reverse of truth. Everyone familiar with children will allow that, with certain pathological exceptions, nature fashions no characters. All she provides are tendencies which of themselves form highly unstable compounds. Anything like permanent unification is, I may say universally, the outcome either of external constraint—environment, imitation, education in the broadest sense—or of an effort of will consciously and patiently grouping the heterogeneous forces of our manifold (psychological) nature, and giving them a definite orientation,¹ under the guidance of some dominant purpose. In other words, character does not exist in a primordial state of nature. As implying unity and stability, it is in no sense innate; rather it is a secondary product which makes its appearance at a comparatively late period, and is only acquired as the result of a lengthy process of formation.

Here it will be well to pause a moment to note an important fact. The possibilities of character are not identical in all children. The idea of heredity,² which is now deeply lodged in the mind of that embodiment of wisdom, the man in the street, necessitates this conclusion. It is now universally admitted that—

Born into life,—man grows
Forth from his parents' stem,
And blends their bloods as those
Of theirs are blent in them;
So each new man strikes root into a far fore-time.

Each individual boy or girl comes into the world with a congenital endowment all its own, and which is, if not the sole, certainly an essential ground of the profound differences of character exhibited by human beings. This congenital endowment is what every writer, consciously or

¹ Though averse as a rule to the employment of Americanisms, I confess I can replace this convenient term only by a tedious and inexact circumlocution.

² Cf. MacCunn, *The Making of Character*, c. i., and the references therein.

unconsciously, seeks as the basis of his classification of character-types. To find it, however, we must dig deeper than intelligence, or even than particular tendencies. My own view, to be developed hereinafter, is that we must get down to the activity or vital energy of the individual subject. This statement will probably suggest to the thoughtful reader the theories of Henle and Wundt concerning nervous tone. And M. Alf. Fouillée has, in fact, endeavoured to apply these theories to the matter in hand. Here is his own statement :—

In my opinion, temperament is due to the modes and mutual relations of the anabolic and katabolic changes which accompany the functioning of the organism. Temperament is a kind of inner destiny which imposes a definite trend (*une orientation déterminée*) upon the functions of a living being, and should be stated in terms of the dominant chemical constitution, according as the prevailing tendency of the latter is in the direction of economy or of waste.

Upon this I would remark that any attempt to found a psychological theory upon obscure and highly contentious psychological data (more particularly upon those of the psychology of nutrition, concerning which our ignorance is at present complete), is foredoomed to certain failure. Thus it would seem that, from the psychological side also, no help is to be expected in the construction of a science of character. And so we are once more driven to the conclusion that such a science is impossible.

But if so, it may be asked, what is the object of the present paper? Well, to begin with, I conceive it is a good thing now and then to take stock of our scientific position, with a view to ascertaining how we stand, and what amount, if any, of real knowledge we actually possess or are likely to obtain in any given department. Such a review will sometimes disclose an unsuspected, though insuperable, bar to further progress in the direction we are travelling; in the case of character, for example, rigidly scientific treatment is impossible for lack of a *ποῦ στῶ*. Still, my whole drift is not merely negative, since I hope to show that the teacher, having always to do with concrete cases,

which present themselves for solution as *practical* problems and with all the complexity which belongs to the particular, is in a more fortunate position than the psychologist. For although the former is unable to generalise his experience in the form of precise scientific laws, it is enough for his limited purpose to group together his observations into formulas which, seeing that his business lies with the individual and concrete, he need only treat as convenient shorthand records.

Accordingly, I will ask the reader to lay aside for the moment his psychological knowledge, and to place himself in imagination at the head of a class of twenty or thirty healthy children. Here is living concrete reality. I hold that its successful manipulation from our present standpoint requires the admission of an important, albeit easily-overlooked distinction. We must, in fact, distinguish two very different things : the *form* in which the vital energy of the child displays itself, and the *nature* of that energy as such. Upon this distinction depends, as we shall soon see, the only practically useful classification of character-types ; hence its pedagogical importance. Now, the form is determined in large measure by the surroundings in which the child lives, the education he receives, the opinions and behaviour of his parents, teachers, companions, etc. And it is my firm and unalterable conviction that education in the highest sense can, within certain wide limits, dictate the form which the child's activity is to assume in after life. To be sure, this paramount influence of education upon the orientation of a child's activity may be disputed ; but that is because the education which most children receive is sporadic and incoherent. Or better, it is because every child is the victim of a greater or less number of conflicting educational ideals, and is bewildered by the double contrast of incompatible principles *inter se* and of the conduct of his superiors with the principles on which it is professedly based. Just now we hear a good deal of talk concerning education, yet never, to my thinking, has education of even a moderately satisfactory type been more rare.

For consider that education, if it means anything, means the slow and patient imposition of a definite trend upon the ideas and feelings of the child. It is essentially a work of unification, and its principal object is the formation of character. Such work, to be successful, needs to be based upon fixed and well-considered principles. A good teacher must above all things be *ὁ τὸν λόγον ἔχων*.¹ Yet it is a deplorable fact that at the present time a teacher who 'knows what he is about' and has clear ideas as to what his aims ought to be, is extremely hard to find. Moreover, education as currently understood is really a very mixed affair, embracing the respective influences of home surroundings, companions, books, etc. Nor is there any reason to suppose that these various influences will all tend in the same direction. In truth—what comes to much the same thing—our education is not *thorough* enough. At every turn the teacher is baffled by a thousand forces, all tending to undermine his influence. One example² may serve to illustrate these remarks. Every conscientious educator will make it his business to instil into the minds of his pupils the principle of absolute respect for human personality—a principle formulated by Kant in his celebrated maxim, 'Act always so as to treat humanity, whether in thine own person or in another, always as an end, never as a means.' Yet this notion of the absolute worth of personality is everywhere contradicted by existing social relationships, the survivals of feudalism, that is, of a system which logically implies the denial of its validity. What headway can a teacher hope to make against Mr. Worldly Wiseman preaching to his children the gospel of success, and ready to condone any fault in a son who shows promise of 'getting on in the world'? How many fathers put before their sons as the sole object of their ambition—

rem facias, rem,
si possis recte, si non quocumque modo rem ?

¹ Aristotle, *Eth. Nic.*, vi., 1., 1138b 22.

² Desirous of presenting the case in its most general form, I have chosen by way of example a purely ethical maxim although the contrast between the *religious* principles and the conduct of (say) the average parent is perhaps still more glaring.

And on what basis does your portly, middle-aged *pater familias* estimate the 'worth' of his fellows? Surely it is as true now as when Juvenal wrote that

protinus ad census, de moribus ultima fiet quaestio.

Again, think of the demoralising effect on the child of the lesson he early learns from the example of his parents, the lesson of 'keeping up appearances,' no matter at what cost. Nor must we overlook the terrible truth that the tone of our mental life is in large measure determined by the material conditions in which we exist. But now, if we reckon up the power of these social forces which combine to lessen the influence of the teacher, and add to the resultant the elemental passion for self which lays its roots deep down in the heart of man, and whose manifold workings can be traced throughout every department of human life; if we remember that, though a few really competent teachers,

queis meliore lute finxit praecordia Titan,

are here and there to be met with, our half-hearted system never gives them a fair chance; with these reflections present to our minds, how can we wonder that, from the moral standpoint, education seems a failure? Have we not rather reason to be surprised that, by coming to the aid of the noblest tendencies of our nature, the teacher, handicapped as he is, occasionally succeeds in breaking down the dangerous coalition of forces hostile to moral well-being, which our imperfect civilisation arrays against him?

In this last fact may be found at least some ground for hope. Could we but succeed in isolating the child, and in securing a sufficient number of teachers thoroughly equipped for their profession, and animated by a sense of their enormous responsibilities, there seems to me little doubt but that the reproaches to which education is at present only too obviously liable might in great part be removed. Take one case in which education and surroundings alike conspire to a single result, where conflicting influences are eliminated with scrupulous care. The training received by Jesuit 'scholastics' has been specially devised with a view to the production of a certain type of character; and what-

ever may be thought of the ethical quality of the particular product in question, history and experience conclusively prove the success of the method employed in its manufacture. And I like to think that what has been proved to be possible in the special circumstances referred to might likewise become possible on a grander scale once the machinery necessary for its accomplishment were available. To discuss in detail the nature of such machinery would carry me too far afield ; nevertheless I may record my conviction that only by means of a system whereby the control of every branch of education should be taken out of the hands of parents and transferred *ab initio* could the educational reforms, the crying necessity for which we all recognize, be accomplished. But of this more on another occasion.

Now, the view I am here defending does not go so far as to assert that the form of vital energy is in the literal sense the creature of education. As Mr. MacCunn has justly remarked :—

The old familiar metaphor of the pure white sheet of paper, so often in times past invoked in the interests of educational responsibility, must now be decently and finally laid to rest. Psychology knows nothing of absolute beginnings. Everywhere its analysis strikes on existing preformations, and if the old metaphor is to survive at all, it must be by saying that the page of the youngest life is so far from being blank that it bears upon it characters in comparison with which the faded ink of palæography is as recent history.¹

At the same time I believe—and my belief is confirmed by careful observation—that in the long run children are fundamentally alike as being mere bundles of appetites and tendencies among which it is possible for the teacher to set up relations of co-ordination or subordination. As to the *nature* of the vital energy of each, that is veritably a datum behind which we cannot go. Education and hygiene may in certain cases do something to better it, but no radical transformation is ever possible.

We are here face to face with the deep-lying fact upon which all differences of character among mankind ulti-

¹ *The Making of Character*, chap. i.

mately depend. This fact is in turn the result of the cumulative processes comprehended under the term Heredity—the modern incarnation of *ἀνάγκη*, Fate or Necessity. Its essence is to be sought neither in degrees of intelligence nor in particular tendencies (which are alike its consequences) but, as already intimated, in the amount of vital energy or activity which is the individual's deepest possession. This of course we know only through its effects. Its nature or quality must be inferred from its various manifestations.

As the fruit of much careful scrutiny and reflection, I venture to propose the following scheme of classification :—

NATURE OF ACTIVITY

- i. *Intense and sustained*.¹ (Repair is rapid, but action is followed by long period of depression.)
- ii. *Intense, not sustained*. (Fatigue soon felt, slow repair, long period of depression.)
- iii. *Feeble, but sustained*.
- iv. *Feeble and not sustained*. (This last is almost always a pathological condition.)

This seems to me to be the only classification likely to be of service to the educationalist. For here we have a list of the fundamental modes of mental activity which determine the future life of the child. It is true that one sometimes comes across cases which obstinately refuse to be ranked under any of the above headings. Yet these exceptions are perhaps apt to seem greater than they really are when compared with the common run of cases whence our concept of the average is drawn. Unfortunately, too, the unhealthy surroundings which life in a large town

¹ The use of the word sustained must not mislead us. Intermittance is a law of our nature. All vital action consists of a series of 'spurts' of varying degrees of energy, succeeding each other at intervals of varying length. Mosso's investigations into the oscillations of attention are well known to students of psychology. Ferrier has likewise shewn that the effort of attention really consists of a series of efforts broken by respiratory movements. The general reader may be referred on this point to Ribot's *Psychologie de l'Attention*, p. 103.

imposes upon children is tending to increase the number of such exceptions. It is not too much to say that so common nowadays are cases of 'degeneration' or *détraquement* that every teacher ought to be a bit of a mental pathologist in addition to his other qualifications. But, apart from instances of this nature, the fact remains that a knowledge of the character of the child's mental activity is of the very highest importance to the educational psychologist. For once the formula (so to say) of his activity has been discovered, it is possible to foretell the development of the normally constituted child in the measure in which we can foresee the effects of the surroundings in which he is to live.

In proof of this the following considerations may be adduced. Intelligence is, as Sir W. Hamilton was fond of saying, the faculty of relations, and all intellectual activity, from the simplest perception to the most complex train of reasoning, may be reduced in the last analysis to the elaboration of relations between the data of sensation and consciousness. Furthermore, so far as our knowledge extends, the cognitive life of man is a complete unity. It is not easy to conceive a person of powerful imagination who should at the same time be a feeble reasoner. By a powerful imagination (of course I am not speaking of the ideal revival of sensory elements—ideation) I mean one which penetrates beneath the incrustation of fortuitous relations to those that are truly significant albeit hitherto unknown. Of this type Newton and Darwin may be taken as examples. A still higher degree of imagination is the power of discerning ingenious though exact relations between things which to a superficial mind appear wholly unlike. Thus we should admit, for example, that there is a connection between the skylark in the cloud and the images which Shelley associates with each, though these connections are far removed from our ordinary experience. This is creative imagination, the power through which the poet or artist enlarges and transforms our experience—the former requiring us to follow him in all sorts of unfamiliar, remote applications of words and images and to

form new associations between them, just as the latter takes common colours or shapes but puts them in a new setting.

Again, the spirit of discovery in every branch of science is merely this ability to perceive relations that lie hidden beneath the surface ; and likewise it may be said that great reasoning power is essentially akin to vigorous imagination. It follows that all the sterling qualities of intelligence are reducible to one fundamental process. In a word, the principal factor in each is the power of sustained and concentrated attention. Now, given that the mental activity of the child is both intense and sustained, its direction into intellectual channels will result in the creation of a powerful mind. The entire mental machinery will be run at high pressure, and the faculties will exhibit a high degree both of adaptability and of strength. Given, on the other hand, activity which though intense lasts but for a short time, the same impression will be produced at intervals, broken by periods of depression or mediocrity only partially disguised by the results acquired during the periods of energetic action. Next let us suppose the energy to be feeble but sustained, in which case we get the apathetic yet the intelligent type of character, of which Benjamin Franklin may perhaps be taken as an example. In this type the whole fund of disposable energy seems to be exhausted in the region of intelligence, leaving no overflow for affective or emotional life. At the same time one must beware of assigning to a man a definite psychological nature on the mere strength of scant biographical details. In the case I have mentioned, as well as in others which will readily occur to the reader, it is possible that some overmastering passion such as pride or ambition may have drained off, if one may say so, the energy which would otherwise have displayed itself in the form of ordinary emotions. Finally, when the vital energy is weak and unsustained, we get a condition of inert passiveness which offers little of interest to the psychologist, and is the despair of the teacher.

The influence exerted upon sensibility by these various

fundamental modes of activity is more difficult to define if only because the connotation of the term sensibility is by no means a fixed one. As used in psychology, it means (α) the quality of an organ considered as the 'bearer' of sensations, as in the phrase 'absolute sensibility'; (β) sensibility to pain or pleasure; (γ) 'common' sensibility or the pleasure-pain connected with organic sensations; (δ) finally it is used as a general term for the phenomena of sensuous and affective life. The three latter meanings all refer to phenomena of a highly composite nature. Even sensations of pain, for example, contain elements due to imagination. Indeed every psychologist knows that the so-called simple sensation is merely a convenient fiction (analogous to the atoms of chemistry), the fact being that adjoined to every sensation are a number of heterogeneous elements. Still more complex are the phenomena of feeling, as witness Spencer's description of sexual emotion,¹ or James's brilliant analysis of the feeling of effort, whence I conclude that it is in the last degree unscientific to introduce the term sensibility into any classification of character types.

Once more, it is matter of common experience that education, by directing the child's attention to his own higher sentiments, often succeeds in strengthening considerably the latter. This fact also shows us that the important thing from the teacher's standpoint is *the amount of energy at his disposal*. His business is to apply this energy in the right direction and not leave it to be frittered away by every random impulse or tendency. Intense or feeble, as the case may be, the vital energy is always *there* and must follow some course, as surely as from a higher level water must inevitably find a lower. Whether that course be irregular and purposeless, or on the other hand be directed to the realisation of certain chosen and morally

¹ *Principles of Psychology*.

² *The Feeling of Effort* (Anniversary Memoirs of the Boston Society of Natural History, 1880. Last monograph.)

³ Cf. J. Payot, *L'Education de la Volonté*, l. 1, c. 3, and the same author's *De la Croyance*, o. 111.

worthy ends, is determined in large measure, as I must once more insist, by education. I do not of course imply that education could transform a consistent egoist into an 'altruist' (although the converse might be possible), still, if egoism be radically incorrigible, it can at least be converted into 'reasonable' self-love, and in that way cured of much of its 'infinite grossness.'

It should now, I take it, be evident that all attempts to classify characters on the basis of intellectual and sensory elements as quite superficial and futile, and that the only rational ground of division is to be sought in the nature (or if anyone prefer it, the degree) of individual vital activity. The reader can easily verify this statement for himself by taking any child of his acquaintance and trying to 'place' him correctly in accordance with any other proposed scheme of classification. I have tried a similar experiment by trying to 'place' myself, but have never found a pigeon-hole in which I could feel at home. But in any event the bewildering variety of schemes of classification inevitably suggest the reflection that all are based on a false principle. The best that can be said of them is, that they are sometimes not unhelpful as maps of the territory to be investigated.

Before taking leave of the present subject it may not be amiss to say a few words concerning Kant's celebrated theory of the immutability of character,¹ if only because its very clearness and simplicity render it likely to mislead. Students of philosophy will be aware that the theory in question forms the corner-stone of the frailest portion of the great Kantian construction, but as these remarks are addressed equally to the wider public who regard metaphysic as 'a disease of language,' I prefer to treat it in the form in which it is presented, from the educational standpoint, by Schopenhauer.² According to this writer, differences of character are innate and unalterable. The bad man gets his badness from birth, as the serpent its

¹ *Kritik d. r. Vernunft.* (Werke ed. Hartenstein, iii., 374-385.)

² *Die Welt als Wille und Vorstellung*, iv., §55.; *Grundlage des Moral*, especially §§10, 20.

fangs and poison bags. On no other supposition can we explain the fixity and unchangeableness of character which experience everywhere reveals, and which forms an insuperable bar to every system of morals based on the idea of a progress towards virtue. As if virtue were not the offspring of nature, rather than of preaching and exhortation !

— If character were not, by reason of its primitiveness and unchangeableness, utterly incapable of betterment as the result of increased knowledge, if on the contrary, the claims of this stupid morality were to be made good, then we might naturally look to the latter for an improvement of human character and by that means a continuous progress towards the good and certainly all the religions with their solemn rituals, all the laudable efforts of moralists could not have proved but so many failures, and we should find at least on an average more virtue among the oldest section of humanity than among the youngest.

And a little further on, Schopenhauer adds :—

You may mislead the will of an egoist but you cannot make it better. For in order to do so you would have to be able to change the kind of motives which alone appeal to it ; to make the sufferings of others no longer mere matters of indifference ; to cause the egoist no longer to take pleasure in being a source of evil to others ; to bring about that everything which contributed in the smallest degree to his well-being should not for that reason merely outweigh with him every every other motive. Unfortunately all this is impossible, more certainly impossible than to change lead into gold.

It will be seen that Schopenhauer assumes *in limine* the immutability of natural character. With him, in a word, character is fate. Let us bring this assumption to the test of fact. In the first place we may ask, where did Schopenhauer ever meet with an absolutely unalterable character ? Where did he ever find a bad man whose every thought, feeling, and act was radically bad ? It is only necessary to put the matter thus bluntly to perceive that an absolutely immutable character is an absolutely baseless fiction. In proof of his theory Schopenhauer brings forward the statement that the oldest races of humanity cannot boast of an appreciably higher degree of

virtue than the youngest. Such an assertion is manifestly impossible to prove, since no one can take account of the thousand and one influences which react upon the development of virtue. Few, indeed, will take so optimistic a view of human progress as did the late Mr. Herbert Spencer, but still fewer, perhaps, will be found to acquiesce in Schopenhauer's sweeping generalisation. And even supposing the latter were verified, the decrease in virtue among the more ancient races might be explained by the action of, say, economic causes, which have nothing to do with character. In further proof of his position Schopenhauer appeals to the startling paradox that the man who has once done an evil deed has forfeited for ever the confidence of his fellow-men, while conversely that once a man has performed generous action we reckon confidently on his good nature, even in face of appearances, ever afterwards. Viewed as a statement of fact, this assertion is notoriously false, and its falsity in principle is equally apparent. Moral virtue (or vice) does not exist in us as a capacity, or in other words, it does not exist as a gift of nature previously to moral action.¹ We acquire the capacity for virtue or vice by doing virtuous or vicious things. Every teacher worthy of the name is aware of the fact that virtue and vice are moral states acquired through action. This fact is, indeed, the source of the moral influence which the good teacher consciously and deliberately wields. But to argue further where the truth is so plain is to flog a dead horse.

Every normal child is, as we have seen, an unorganised mass of ideas, appetites, feelings, and propensions. Now, it may happen that a particular tendency assumes a marked preponderance, not readily explicable as the result of surroundings or education. In such cases the preponderance is most satisfactorily explained as the spontaneous outcome of hereditary endowment. And unless the teacher inter-

¹ Cf. Aristotle, *Eth.. Nic.* II., I, 1103a 31-b2. τὰς δ'ἀρετὰς λαμβάνομεν ἐνεργήσαντες πρότερον, ὥσπερ καὶ ἐπὶ τῶν ἄλλων τεχνῶν. ἃ γὰρ δεῖ μαθόντας ποιεῖν, ταῦτα ποιοῦντες μαθάνομεν, οἷον οἰκοδομοῦντες οἰκοδόμοι γίνονται καὶ κιθαρίζοντες κιθαρισταί. οὕτω δὲ καὶ τὰ μὲν δίκαια πράττοντες δίκαιοι γινόμεθα, τὰ δὲ σώφρονα σώφρονες, τὰ δ'ἀνδρεῖα ἀνδρεῖοι.

venes, the prevailing tendency will soon become a sort of centre of organisation around which similar ones will group themselves and combine to suppress their opposites. In this way, the mental life of the child will get a definite orientation, resulting in the creation of a pseudo-character.¹ It is the duty of the teacher to be always on the look-out for such one-sided developments, and to check them, so far as possible, by calling the contrary tendencies into play. In so far, however, as such instances deflect from the normal, the chances of combatting successfully the results of existing preformations will decrease, while the most that can be done with pronounced neuropaths is to hand them over for treatment by the physician. In the healthy child, as in the savage, organic appetites and the lower order of desires make their appearance in a somewhat explosive fashion. They succeed one another very rapidly, and no one of them attains any noticeable predominance over the rest. Thus it is that 'most *children*, have no character at all,' the word character connoting, as M. Ribot rightly points out, unity and stability. Every child will indeed exhibit a particular condition of (sensorial) sensibility, a definite degree of susceptibility to pleasure-pain, appetites and tendencies, some relatively strong, others relatively feeble, certain intellectual predispositions, etc.; but these constitute only the material out of which a true character has to be fashioned by the reflective will of the teacher and, under his guidance, of the child himself. For this purpose the skilful teacher will call to his aid all the marvellous resources which our complex mental constitution affords. Above all, he will make a careful study of each separate child that is entrusted to his care. Whether at work or in playtime, he will constantly watch for any little indication of the nature and amount of vital energy

¹ Cases of this nature are in reality mere instances of one-sided and pathological development. In general, where the development of psychological elements is not due to a conscious and reflective effort of will, it takes the form of exaggerating some simple appetite or propension. Thus, *e.g.*, gluttony, erotomania, and alcoholism are merely cases of hypertrophied appetites, and pride, vanity, avarice, of hypertrophied propensions.

possessed by each child, ever eager to catch a glimpse of the elementary machinery at work. Knowing that the child's fund of energy is liable to frequent fluctuations, he will often revise his conclusions. He will take account of the child's growth, and in particular will recollect the formation of the relatively large and enormously complex human brain necessitates a very considerable drain upon the central fund of vital energy.¹ An estimate as accurate as circumstances permit of the amount of energy at his disposal will be required in order that the teacher may determine the best method to adopt in each case, and will, to a certain extent, inform him of the kind of effect he may hope to produce. Thus the training given to ungenerous natures will be different from that given to the more richly endowed, and will lay stress mainly on considerations of utility which may be urged in favour of right conduct, and on the feeling of insecurity by which the evildoer is constantly oppressed. Having settled this point, the teacher will next proceed to make a list of the appetites and tendencies displayed by the child, and carefully to note those which deviate from the mean either by way of excess or of defect. He will also take note of the tendencies which make for the end he has in view, with their opposites.² Finally, he will endeavour to ascertain the particular dangers

¹ It is a curious fact that educationalists have, as a rule, altogether neglected to take into consideration physiological needs. Guyau was not far wrong when he said that it is the idle scholars who make the future of the race. St. Thomas Aquinas and Walter Scott—to take two examples at random—were accounted dullards at school. I should like to see a knowledge of elementary Physiology required of all teachers, and would have every school provided with a weighing-machine, and care taken that no excessive intellectual efforts were demanded of rapidly growing children.

In Germany and the United States—the only countries worth considering from an educational standpoint—instruction in Psychology regularly forms part of the training received by intending teachers in the colleges and normal schools. In these countries, people are only just beginning to realise that a knowledge of the fundamental principles of Psychology is indispensable for all who purpose entering on the more extended field of psychological experimentation in the schoolroom. Some acquaintance with Psychology is certainly required from candidates for the diplomas in teaching now granted by our principal Universities, but from a variety of causes these diplomas have unfortunately failed to attract the vast body of teachers.

² Cp. J. Payot, *L'Education de la Volonté*, pp. 61-159.

and particular advantages afforded to each child by his special surroundings.

Such, in brief outline, will be the work of the conscientious teacher. That it is a work of difficulty and responsibility no one will venture to deny. Character implies a definite orientation of ideas and feelings such as can only be the result of skilful and patient toil. It is for the teacher to make use, for this purpose, of the subtle and delicate causal relations which obtain among psychological phenomena. On the one hand, he will attach nothing of importance to the 'fatal' influence of heredity, well knowing that in ordinary cases inherited tendencies which conflict with his aims may be opposed by others also inherited; and on the other, he will disregard the misleading suggestions of the word character, and will discern a real manifold of ideas, appetites and tendencies underlying the apparent unity of congenital 'nature.' In the multiplicity of elements he will recognise possibilities of transformation limited (in non-pathological cases) only by a single condition, viz., the kind and degree of fundamental vital energy, wherein lies the true 'fate' of every man that is born into this world.

W. VESEY HAGUE.

DANTE'S ENTRY INTO THE EARTHLY PARADISE

(' PURGATORIO,' XXVIII. 1-21.)

THE twenty-eighth Canto of the 'Purgatorio' is one of the most beautiful and characteristic in the whole of the *Divina Commedia*. Dante, having reached the Earthly Paradise, finds himself in the presence of a beautiful wood which he goes forward to explore, describing, as he proceeds, what he sees and what he hears. In his well-known work on Modern Painters, Ruskin speaks with enthusiasm of the opening verses of this description: 'The tender lines which tell of the voices of the birds mingling with the wind, and of the leaves all turning one way before it, have been more or less copied by every poet since Dante's time. They are, so far as I know, the sweetest passage of wood description that exists in literature.' The following is the passage to which this glowing eulogy refers.

Vago già di cercar dentro e dintorno
 La divina foresta spessa e viva,
 Ch'agli occhi temperava il nuovo giorno,
 Senza più aspettar lasciai la riva,
 Prendendo la campagna lento lento
 Su per lo suol che d'ogni parte oliva.
 Un' aura dolce, senza mutamento
 Avere in sè, mi ferìa per la fronte
 Non di più colpo che soave vento ;
 Per cui le fronde, tremolando pronte,
 Tutte quante piegavano alla parte
 U' la prim' ombra gitta il santo monte ;
 Non però dal lor esser dritto sparte
 Tanto, che gli augelletti per le cime
 Lasciasser d'operare ogni lor arte :
 Ma con piena letizia l'ôre prime,
 Cantando, riceviéno intra le foglie,
 Che tenevan bordone alle sue rime ;
 Tal qual di ramo in ramo si raccoglie
 Per la pineta in sul lito di Chiassi,
 Quand'Eolo Scirocco fuor discioglie.

Now eager to explore around, within,
 The heavenly forest dense with living green,
 Which tempered to the eyes the new-born day,
 Without delay I left the mountain ridge,
 And slowly bent my steps across the plain,
 Treading the fragrant earth that scents the air.
 A pleasant breeze, which underwent no change¹
 Within itself, upon my forehead struck,
 But not with stronger blow than gentle wind ;
 By which the light and quivering branches all,
 Were turned aside in that direction where
 The holy mount its earliest shadow casts ;
 Yet were they not from their position bent
 So far, as that the birds upon their tops
 Left off the practice of their tuneful art ;
 But with full joy the breath of early morn
 They welcomed with their song amid the leaves,
 Which kept on murmuring to their melodies ;
 Such murmur as from branch to branch is stirred
 Through the pine forest on Chiassi's shore,
 When Eolus the south-east wind sets free.

GERALD MOLLOY.

¹ This allusion is explained later on in the Canto (97-108). According to Dante's view, the earth is fixed in the centre of the universe, and the heavens revolve around it. The atmosphere of the earth is carried round with the heavens: in the lower strata, this motion is disturbed by exhalations of the water and the soil, but no such disturbance reaches the higher altitudes. Thus, in the terrestrial Paradise, situated on the summit of the mountain of Purgatory, the air always moves on *without change*, in the same direction and with the same force. Dante supposes the force to be that of a gentle wind.

THE AUTHENTICITY AND GENUINENESS OF ST. JOHN'S GOSPEL FROM INTERNAL SOURCES

ST. AUGUSTINE, commentating on the excellence of the fourth Gospel, tells us how in his days this Gospel was deemed worthy of being engraved in letters of gold. Whether this was the case or no, at any rate having regard to the brilliance of the writing itself, or considering its enduring and untarnished teaching, as a metaphor it seems far from inappropriate when applied to the Gospel of St. John. Others, again, bearing in mind its clear and flowing style, have likened it to the even flow of crystal waters whose silent depths, to those who peer into them, are easily discernible. If such be the character of the Gospel, if such the sublimity of its doctrine, if such the attractiveness of its writing, why, then, should this Gospel have been made the object of so much attack in regard to its authenticity and genuineness, unless such opposition be indicative of its sterling worth? Certainly, such a circumstance can be easily understood, when we consider that a work of this kind must necessarily be unwelcome in those quarters, where to admit its truth would collide with predilections out of harmony with such a view as this. For it is needless to say how much will depend upon the way we approach the study of the book. If we begin with prejudices which are utterly adverse to the whole tenor of the narrative, if we clog the avenues of our mind or obscure our vision by looking at this Gospel with a jaundiced eye, this can hardly be the attitude likely to bring about a profitable issue. The writer whose symbol is that of the eagle, and who like that bird has soared to heavenly heights, and gazed at the 'Sun of Justice, the true Light that enlighteneth every man that cometh into the world,' will demand from him who reads a humble mind, since such doctrine as his being infused with heavenly light, postulates that its influence be felt, a receptive medium. If so, let us not be surprised that the fourth

Gospel seems to usher us into a different atmosphere to that of the Synoptics.

The writer himself tells us that he was admitted to a closer intimacy than any of those who accompanied the Person of whom he writes ; he had drunk in his Master's spirit from the breast, as the suckling draws sustenance from that of his mother. The narrative, then, will be different from the Synoptists, whose record is that of descriptions—based, indeed, on personal observations of themselves or others, yet are they rather the record of external facts, than of much analysis of the inner life of the Lord, about whom they relate, or as Bishop Westcott puts it :—

The Synoptic Gospels contain the Gospel of the infant church : that of St. John the Gospel of its maturity. The first combine to give the wide experience of the many : the last embraces the deep mysteries treasured up by all. All alike are consciously based on the same great facts, but yet it is possible, in a more limited sense, to describe the first as historical, and the last as ideal.¹

Hence we must begin our investigations from this point of view, we must expect to find it more sublime, more intense in feeling ; in a word, more tempered with all the reality of one who wrote what he felt and experienced, with all the deep earnestness of a personal friend. Our subject will naturally fall into two main heads :—

I. Will be to enquire how far the narrative may be considered historical, answering the question : Is it *authentic* ?

II. Was the writer St. John, or answering the question : Is it *genuine* ?

Under our first heading we shall group a few subdivisions which, when taken together, have a certain cumulative force, *e.g.*—(a) The testimony of the author himself as to the authenticity of his work ; (b) the authenticity of the work from the coincidences with the Synoptic Gospels ; (c) its authenticity from the consideration of persons and

¹ Westcott's *Study of the Gospels*, chap. v., p. 253 ; sixth edition.

circumstances of time and place. And first as to the testimony of the author himself.

I

(a) It seems but fair play to take the author on his own words. Now, if there is anything that is insisted on in the fourth Gospel it is the idea of bearing witness to the truth, by the manifestation and declaration of Him who is 'the way, the truth, and the life' (John xiv. 6); to this end the entire narrative is directed as the writer says in the closing words of the Gospel, 'But these things are written, that you may believe that Jesus Christ is the Son of God and that believing you may have life in His name' (John xx. 31). And, therefore, 'This is that disciple who giveth testimony of these things and we know that his testimony is true' (John xxi. 24). Hence, the writer brings in his pages, every person and event that will bear testimony that Christ is the Son of God to the end that we may believe. This is the silken thread woven through the texture of the whole, to this the clear division of the narrative tends as, for instance, the testimony of private individuals from chapter i. to chapter v., that of public testimony from vi. to xi., that of private testimony of the Master to the disciples xii. to xvii., and to the close, the triumph of belief or unbelief in the events of the Passion and Resurrection to chapter xxi.

If this idea of testimony be the great object of the Gospel, it would be a strange contradiction to suppose the work a mere pious meditation and not the vivid record of an eye-witness. In other words, if the witnesses and the events brought forward by the author are feigned, he would be guilty of conscious fraud, and that of the worst kind; for, while insisting on truth, and even at times going out of his way to show how bitterly he felt the wrong of those who believed not the testimony offered, yet he would all the time be guilty of a far greater offence. Thus our Lord speaks before the Jews in chapter v. 31 :—

If I bear witness of Myself, My witness is not true. There is another that beareth witness of Me; and I know that the

witness which he witnesseth of Me is true. You sent to John, and he gave testimony to the truth ; but I receive not testimony from man. . . . But I have a greater testimony than that of John, for the works which the Father hath given Me to perfect, the works themselves which I do give testimony of Me, that the Father hath sent Me, etc.

We may here bring forward the Baptist's testimony, so that the Gospel may speak for itself. In chapter i. we read :—

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not that light, but was (sent) to give testimony of that light.

John beareth witness of Him, and cried out, saying, ' This was He of whom I spake : He that shall come after me, is preferred before me, for He was before me ' (verse 15). And John gave testimony, saying, ' I saw the spirit coming down as a dove from heaven . . . and I saw and gave testimony that this is the Son of God ' (verse 34).

Again, in chapter ii., after the first Pasch, we are told : ' And Jesus did not trust Himself to the Jews because He needed not that any should give testimony of man.' In chapter iii. 11, Our Lord says to Nicodemus, ' Amen, amen, I say to thee that We speak what We know and We testify to that We have seen, and you receive not Our testimony.'

Again, in verse 32, St. John the Baptist appears and says that He had testified ' and no man accepteth His testimony,' etc. In chapter iv. 39, the Samaritans are thus represented : ' Now, in that city many of the Samaritans believed in Him, for the word of the woman giving testimony, He told me all things whatsoever I have done.' In chapter viii., when Our Lord was disputing with the Jews after He forgave the woman taken in adultery : ' The Pharisees, therefore, said unto Him : Thou givest testimony of Thyself, Thy testimony is not true. Jesus answered and said to them : Although I give testimony of Myself, yet My testimony is true.'

Compare, again, the contrast, verse 44 : ' You are of your

father, the devil. . . . He stood not in the truth, because truth is not in him, when he speaketh a lie, he speaketh of his own,' etc. Again the works of Jesus are brought forward as witnesses, which Our Lord referred to above, so here in x. 25 : Jesus answered them : I speak to you and you believe not ; the works I do in the name of My Father, they give testimony of Me.' And in chapter xii. the author himself confirms the same, showing his aim was the same as the Lord's, of whom he wrote, which we also quoted above, verse 37 : ' And whereas He had done so many miracles before them they believed not in Him, that the saying of Isaias might be fulfilled when he said : Lord who hath believed our report,' etc. And then the author adds : ' For they loved the glory of man rather than the glory of God.'

It is needless to multiply these instances, which, whatever may be said as to the doctrine they teach, at all events they show that in the face of such insistence on truth, it would be unwise to deny the honesty of the writer's aim. The whole scope of the Gospel, as we have said, is directed to the one object of bearing special witness to the truth of Christ's work, with the authority of one who himself had witnessed the same. And this, to say nothing of the fact that all the persons, miracles, and events deal with the same idea of belief, and are adduced as evidence of the life and work of Jesus Christ as the Son of God.

The whole of the history seems based upon this single idea of witness, and so much so, that where Christ Himself does not speak of it, His actions and miracles do, and where these do not, then, the persons and events are all directed to this end, and, finally, the author himself joins in his own testimony as if to completely emphasize this idea ; as when he says, chapter i. : ' We have seen His glory, the glory of the only-begotten of the Father ; ' or, as in the incident of the pierced side, chapter xix. 25, where the writer adds, ' And he that saw it hath given testimony, and his testimony is true, and he knoweth that he saith true that you may also believe.' It is strange, too, that although all four evangelists narrate the Passion of Christ, yet one is struck

how greatly the idea of testimony comes out as in the words of Christ to Pilate ; and so the whole Gospel could not be inaptly styled the Gospel of Testimony, 'for these things are written that you may believe that Jesus is the Christ the Son of God, and that believing, you may have life in His name' (xx. 31).

(b) But, apart from this personal testimony, the narrative shows itself to be authentic by the many connections with the Synoptic Gospels, and such coincidences being undesigned are therefore all the more valuable. Thus, Our Lord, in chap. vi. speaks of Himself as coming down from heaven, and the Jews in consequence thus question among themselves, 'Is not this Jesus the Son of Joseph whose father and mother we know?' Now there are only two of the Synoptists that tell us of the foster-father of Jesus,—St. Matthew and St. Luke,—and just as we do not think of rejecting St. Mark because of omissions, but rather accept his record on account of agreement with them, so on the same grounds must we be prepared to accept St. John's account. This will, of course, apply to what follows, for in chapter vii. we read: 'Others said: This is the Christ, but some said: Doth Christ come out of Galilee? Do not the Scriptures say that Christ cometh from the seed of David and from Bethlehem, the town where David was?' Again, there are phrases used by Christ Himself which are either identical with the Synoptics, or very similar. Thus, the habitual phrase of Our Lord is continually repeated when prefixed to some solemn asseveration as 'Amen, Amen, I say to thee.' In chapter iv. 44, we read: 'For Jesus Himself gave testimony that a prophet hath no honour in his own country.' Compare St. Matthew xiii. 57: 'And Jesus said to them a prophet is not without honour save in his own country.' The same is read in St. Mark v. 46, St. Luke iv. 24.

Many objections have been raised against the Gospel on account of the different view it presents of Our Lord's discourses to those of the other Gospels, but here, again, we must bear in mind what we said at the beginning, viz., that it is the record of a personal friend of the Master.

Yet such an objection as this is but a superficial one, for the Synoptics give those discourses which were addressed to the Galileans and suitable to rustic surroundings, whereas St. John's are those addressed to a more highly cultivated class, and at Jerusalem. Where St. Matthew does describe disputes with the Pharisees at Jerusalem, towards the close of the Gospel, a careful study will show they are of the same kind as these of St. John. Compare St. Matthew xxii. with St. John viii. But besides this, we have actually a striking instance of phraseology, which some writers have termed a Johannine block, which is found in St. Matthew xi. 25-27:—

I confess to thee, O Father, O Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it seemed good in Thy sight. All things are delivered to Me by My Father, and no one knoweth who the Son is but the Father, and to whom the Son will reveal Him.

Compare St. John iii. 35 : 'The Father loveth the Son and hath given all things into His hand.' St. John vi. 44 : 'No man can come to Me except the Father, who hath sent Me, draw him.' St. John x. 15 : 'As the Father knoweth Me and I know the Father.' Compare again the similarity, St. John iv. 35, we read :—

Behold, I say, lift up your eyes and see the countries, they are already white to harvest, and he that reapeth receiveth wages and gathereth fruit unto life everlasting. Matt. xxv. 37 : Then He saith to His disciples : The harvest is indeed great, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He may send labourers into His vineyard.

Compare, also, St. John xiii. 20 with St. Matthew x. 40 ; and St. John xii. 28 with St. Matthew x. 39, xvi. 25, and many others which it would be tedious to quote.

Again, the scene of the heavens opening and the voice from Heaven was evidently witnessed by the writer of the fourth Gospel, for, curiously enough, there is no explicit mention of this event ; but by St. John the Baptist mentioning the dove descending on Our Lord, we thus have the scene as narrated by the Synoptists.

In this Gospel nothing is said of the ordination of the twelve, yet the phrase of 'the twelve' is introduced quite naturally, as in chapter vi.: 'Then Jesus said to the twelve: Will you also go away? Have I not chosen you twelve and one of you is a devil.' Another mark is the way the impetuous character of St. Peter is described, showing that it was the record of an eye-witness by its agreement with the other Gospels in regard to his character. One has only to recollect the scene at the washing of the feet in chapter xiii., the beckoning of St. Peter to St. John at the last supper to know who it was that should betray Our Lord, the drawing of the sword at the apprehension of Jesus, and the casting of himself into the water after the Resurrection when Our Lord stood on the shore. But there is one striking phrase which is strangely confirmatory of this. In chapter vi., when Our Lord asks the twelve, 'Will you also go away?' we read, 'and Simon Peter answered: Lord to whom shall we go, Thou hast the words of eternal life. And we have believed and known that Thou art Christ the Son of God.' Compare the well-known words of St. Matthew xvi. 16: 'Thou art Christ the Son of the living God.' How striking is the coincidence!

Besides these examples, there is the miracle of the 5,000, the details of the sacred Passion, and in connection with this latter there is a circumstance not to be overlooked. We are told that the other disciple procured St. Peter admission into the court of the High Priest, and this being so, we have only two sources for the denial of St. Peter. If St. Peter supplied the Synoptic account, by the very nature and importance of the event, this disciple's account would also be known to the Church. If St. Peter alone was in the court of the High Priest such a statement as this could scarce find its way into the fourth Gospel unchallenged. But to admit this account involves the truth of the whole Gospel, for the author elsewhere calls himself that 'other disciple,' and the 'disciple whom Jesus loved.' And no one, as far as I know, doubts at least the unity of the work.

(c) Under our third sub-division we indicate a number of circumstances of persons, places, etc., which leave to any other opinion as to their authenticity the *onus probandi*; as, for example, in the selection of places mentioned, which must be fitted in with the record of the Synoptists, as, for instance, Bethabara, Bethany, Aenon, Sychar, Cana of Galilee, Nazareth, Capernaum, Ephrem, etc. Then the particular situations, which are so accurate—they are confirmed by modern topographers of Palestine in every respect, such are ‘Solomon’s porch’ where Our Lord held His discourses, and where, we are told, the people crowded together to hear Him, is remarkably accurate and could only have been the description of one who had seen and known the position of the Temple, and had an intimate acquaintance with its porticoes and courts. With this we may compare the mention of the pool of Siloe, with the interpretation of the name, the description of Bethesda, of the length of time taken to build the Temple—forty-six years—the beautiful stones, all is in complete agreement with recent discoveries, and a consultation of Dr. Edersheim is worth while to those interested in such details.

Mark, again, the various classes of people who are noticed—the rulers of the Jews, the different customs of the people, the mention of Nathaniel and of Nicodemus, men evidently of note, Nicodemus being of the number of the Sanhedrim, all these things require explanation if not historically true. Take, for instance, the details of Jacob’s well; how we are told that Our Lord sat weary by the well, that the woman said ‘the well is deep,’ and its situation just nigh the city of Sichem. The whole point of view and the details are found to be extremely accurate. Recent explorers have found the well to have a low parapet, that it is deep, that it is placed just as St. John has described it.¹ When all these things are considered, we may well ask for proofs that the narrative is not the record of an eye-witness of some of the most interesting facts about the life and work of Our Lord.

¹ Tristram’s *Land of Israel*, cap. vii., p. 143.

II

The second head of our paper will not take long to prove, viz., the question as to its genuineness, or was the author really St. John, one of the twelve Apostles. And first of all, we will just notice that the writer was one well acquainted with Palestine, and also was of Jewish birth and education. The knowledge of the Old Testament and the current doctrine of the Rabbins, as well as the customs of the Jews, the intimate knowledge of the Jewish language, together with its Hebrew cast of thought, loudly proclaim the writer was a Jew. But, then, it is evident that the Gospel was not written for the Jews. The words that would cause no difficulty to a Jewish reader are carefully interpreted. Indeed, the Syriac version does not interpret some of these Jewish names, for to a Palestinian it would be the merest tautology so to do. Such instances are Rabbi, Messias, Siloe, Golgotha, Gabbatha.

All these interpretations were evidently meant for a Gentile audience. As regards the style, it is more classical than any other Gospel, and though the clothing of the Gospel is Greek, yet the thought is thoroughly Hebraistic. 'It is indeed, the voice of Jacob, but the hands are the hands of Esau,' and Winer confirms this, namely, that the language of St. John is more Hellenistic, though of course Jewish in thought.¹ This being so, we have a confirmation of the external evidence that it was written at Ephesus. Fortunately, however, we have proof positive from the internal evidence to show us who the author of this Gospel was.

It is clear that the disciple whom Jesus loved is one of the inner band of disciples, that is, one of the twelve, who is the author of this work. Chapter xxi. 24 : 'This is that disciple who giveth testimony of these things, and hath written these things, and we know that his testimony

¹ Cf. Winer's *Grammar of the New Testament*, *passim*.

is true.' What disciple, do we ask? And the twentieth verse tells us: 'Peter, turning about, saw that disciple whom Jesus loved, who also *leaned on His breast at supper*, and said: Lord who shall betray thee?' This event referred to is narrated in chapter xiii. 23: 'Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter, therefore, beckoned to him, and said to him: Who is it of whom He speaketh?'

Hence (a) from these and other quotations it is clear that the eye-witness was the same person who leaned on the breast of the Lord. (b) He was one of the twelve, for from the Synoptics the twelve alone were present at the supper of the Lord. From these two facts we prove St. John was the author by the following argument of exclusion:—

It was not St. Peter, for he is distinguished from the writer as a third person, and besides, has given St. Mark's account; not SS. Andrew, Philip, Nathaniel (who is probably St. Bartholomew)—Iscariot does not come into the question—for all these are also distinguished as third persons; not St. Matthew, for we have his Gospel; not St. Jude, for we have his epistle; not St. James the Great, for he was put to death by Herod, as recorded in the Acts, and, therefore, did not live long enough; not St. James the Less, for we have his Epistle also; not St. Thaddeus, who does not enter into conversation; therefore, it must be St. John.

This proof may be confirmed with the following arguments: (a) From the companionship of St. John with St. Peter. SS. Peter, James, and John were specially singled out by Our Lord, and were present with Him on three important occasions—the Transfiguration, the raising of Jairus' daughter, and the Agony. But James, as we said above, was not the author on account of his death. It was Peter and John who went up in the Temple to pray, as recorded in the Acts. He was with St. Peter at the denial of Our Lord; he ran with Peter to the sepulchre; and on the lake of Galilee 'they were together, James, Peter, and Thomas who is called Didymus, and Nathaniel who was of Cana of Galilee, and the sons of Zebedee with two of His disciples.

When the Lord appears, the disciples knew not it was Jesus. That disciple, therefore, whom Jesus loved, said to Peter, 'It is the Lord.'

(b) There are four lists of the Apostles in the New Testament—St. Matthew x. 14-16; St. Mark iii. 16-19; St. Luke vi. 14-16; Acts i. 13. These lists always fall into three groups, but the names in these groups are always the same, though not always in the same order. We always find John with Peter in the first group. We may, then, ask if it is not St. John—he who is called 'that disciple,' or the disciple whom 'Jesus loved'—who else can it be that wrote this Gospel?

(c) Although all the other Evangelists, when speaking of St. John the Baptist, always add the title 'Baptist,' to distinguish him from the Apostle John, yet the writer of this Gospel does not use this distinguishing mark, speaking always of the Baptist as 'John' simply. The reason of this is obvious, namely, the writer of this Gospel had not the same difficulty of distinguishing, because he himself was named John; or, in other words, because it was St. John who wrote this Gospel.

We have thus proved—and as we think sufficiently to convince any reasonable critic—the authenticity and genuineness of St. John's Gospel from the internal evidence. No doubt there are many other interesting questions that spring from this subject, as for instance, the source from whence the Logos was derived, the higher plane of teaching in the supper chamber, etc. Such questions, however, do not affect the substance of the argument, and could not be dealt with in a paper of this kind. This, at any rate, is true, namely, the internal evidence of St. John's Gospel coincides in a remarkable manner with the external evidence, as found in the traditions of the Catholic Church, and in this way the argument is still further strengthened. The Gospel will always be full of interest, because it reveals the interior life of Him who is the Way, the Truth, and the Life, and in this sense it could not inaptly be called 'The Gospel of the Sacred Heart.'

W. A. WARREN, S.J.

Notes and Queries

THEOLOGY

MARRIAGE OF A CATHOLIC IN A REGISTRY OFFICE OR IN A PROTESTANT CHURCH. ERROR ABOUT MATRIMONIAL IMPEDIMENT. CASE ABOUT IMPEDIMENT OF AFFINITY. BAPTISM 'SUB CONDITONE' IN CASE OF THOSE BAPTIZED PRIVATELY BY NURSES. MUST SUBJECT BE IN THE DIOCESE WHEN A BISHOP GRANTS A DISPENSATION IN A MATRIMONIAL IMPEDIMENT?

REV. DEAR SIR,—I would feel much obliged if you would answer the following questions in the I. E. RECORD :—

1. Does a Catholic who marries a Protestant in a registry office or Protestant church incur a censure ?

2. A Parish Priest finds that one of his parishioners who is about to get married has contracted a probable impediment (*prob. facti*) : he seeks for and gets a dispensation ; but he finds after the marriage that his parishioner through some vain fear told him lies about the impediment. The Parish Priest re-examines the whole question again, but on account of other new reasons he believes the impediment is not certain. Was dispensation valid ?

3. A man committed fornication with his wife before marriage. After her death he wishes to marry her first cousin. Are there two or only one impediment ?

4. Ought all children baptized by nurses—no matter how reliable—be afterwards conditionally baptized by the priest ?

5. A Parish Priest gets a dispensation for a pair in his parish from the Bishop. He finds afterwards that on the very day the dispensation was granted, the pair (or one of them) were away on a visit in another diocese. Was dispensation valid ?

SACERDOS

1. A Catholic who marries a Protestant in a registry office does not incur any censure according to the common law of the Church. A Catholic, however, who marries a Protestant in a Protestant church does incur an excommunication specially reserved to the Holy See. The first censure of the

Constitution *Apostolicae Sedis* is directed against those who favour heresy by taking part in such religious ceremonies of heretics.

2. In this case we presume that the causes for dispensation were correctly stated, that the impediment was accurately described, and that the only error which existed was an error about the reasons which showed that the impediment was doubtful. It was stated that the impediment was doubtful, though the wrong reasons for this doubt were knowingly given. We see no reason that tells against the validity of the dispensation which was obtained in these circumstances. The error was only accidental. It, consequently, did not interfere with the dispensing will of the superior.

3. There was certainly an impediment of affinity in the case. Was there a multiple impediment of affinity owing to the unlawful communication before marriage and the lawful communication which took place after marriage? Was there also an impediment of public propriety because of the valid marriage? (a) It has been decided by the S. Pen. (20 March, 1842; 10 December, 1874) that when there are illicit communication before marriage and licit communication after marriage with the same person, it is necessary to mention only the lawful affinity. This shows that the unlawful affinity merges in the lawful affinity. Hence there is only one impediment of affinity in the case. (b) As to the impediment of public propriety, there is a speculative diversity of opinion amongst theologians. All admit that if the marriage was not consummated the impediment of public propriety remains distinct from any unlawful affinity which exists. Some maintain that it remains as a distinct impediment when the marriage has been consummated. Others maintain that it merges in the lawful affinity. This controversy is, however, purely speculative, because if in the petition for a dispensation lawful affinity is mentioned—and it is necessary to mention that the affinity is lawful—it is understood at once that there is public propriety in so far as it exists. Moreover, if there is question of obtaining the dispensation from a person who has only delegated power to

dispense from lawful affinity, the existence of public propriety does not lead to cumulation of impediments requiring special faculties. Hence whichever opinion is speculatively true, no difficulty arises in practice.

4. The S.C.C. has frequently declared that it is not lawful to indiscriminately baptize *sub conditione* children who have been privately baptized by nurses. There must be a diligent investigation in individual cases. If after investigation it be clearly certain that baptism was already validly conferred, the ceremonies alone are to be supplied. If after investigation it be found that it is not clearly certain that baptism was already conferred validly, then baptism may be conferred again *sub conditione*. There is an obligation of conferring it again *sub conditione* if a probable doubt remain about the validity of the first baptism. Of course if after investigation it be found that the first baptism was certainly invalid, baptism must be conferred absolutely. In general it is no harm to remark that in the case of so necessary a sacrament as baptism it is better to err on the side of leniency than on the side of strictness in re-baptizing *sub conditione*.

5. If the dispensation was granted by the Bishop by virtue of the power which he has from the *Formula Sexta*, one of the subjects must have been in the diocese at the moment when the dispensation was granted. Both need not have been in the diocese, because one transferred his privileges to the other. If the dispensation was granted by the Bishop by virtue of his ordinary or quasi-ordinary power, neither subject need have been in the diocese at the moment when the dispensation was granted. If there was question of a dispensation granted by the Bishop not by virtue of the power which he has from the *Formula Sexta* nor by virtue of his ordinary or quasi-ordinary power, but by virtue of special delegation from the Holy See, then the tenor of the dispensing power must be examined to find out whether or not the subject must have been in the diocese when the dispensation was granted. If no clause restricting the exercise of the power was inserted, the Bishop could use the power even though the subject was outside the diocese.

J. M. HARTY.

LITURGY

ARRANGEMENT OF CANDLES ON ALTAR

REV. DEAR SIR,—If I mistake not I saw, years ago, in the I. E. RECORD, that it was in accordance with the wish of the Church that candles placed on the altar for either Mass or Benediction, should be so placed that no more than six should be in a line. Thus, *v.g.*, for Benediction, if a five-branch candlestick were used, it could be so placed as to point to one and only one other candle on the altar. Is there any such regulation laid down by rubricists or otherwise? I think it is as far back as 1864 or 1865 since it was brought under my notice. If there was such a rule, what has become of it? If revoked, when? For it is nowadays so common to see sacristans in this and other countries (England, France, etc.), place *v.g.*, for Benediction on the altar two 7-light candlesticks contiguous to each other and *on the same line*, thus having fourteen candles at least in a direct line.

The regulation referred to by our correspondent has never come under our notice. We doubt if it at all exists. In the chapter of the *Ceremoniale Episcoporum*, 'De Ornatu Ecclesiae et Altaris,'¹ it is stated that there should be six candlesticks on the altar, three on either side of the cross, so arranged that, while those on the right hold the same relative positions as those on the left, the candles on any one side should be graduated in size as they approach the centre of the altar. That is to say, the candlesticks on the inside should be taller than those on the outside. 'Ipsa candelabra non sint omnino inter se aequalia, sed paulatim, quasi per gradus ab utroque altaris latere surgentia, ita ut ex eis altiora sint immediate hinc inde a lateribus crucis posita.' This disposition of the *Ceremoniale* has been declared by the Congregation of Rites not to be of obligation where a contrary usage has obtained.² Sometimes, if there

¹ *Cer. Epis.*, lib. i. cap. x. ii. qu. 11.

² *Decr. S.R.C.*, n. 8035, vii.

are two gradus, or gradines, on the altar, a set of six candlesticks may be arranged on each in similar fashion. Here, then, in regard to the candles used for Mass, there is no trace of the regulation mentioned by our correspondent. Neither is there any vestige of it where the circumstances require a large number of lights upon the altar, as in the case of Benediction, or Exposition of the Blessed Sacrament. In the latter instance—as far as we can ascertain—there are no explicit directions about any definite arrangement of the lights. ‘Quoad dispositionem luminum libertas relinquitur variata candelarum forma, copia et distributione.’¹ Should Mass be celebrated at the altar of Exposition, the altar-table, for obvious motives of convenience, should then be free from candles. When a large number of lights is required in the neighbourhood of the altar there is room for a considerable amount of artistic display in a tasteful arrangement, and when a skilful grouping of the various ornaments is effected a decidedly pleasing and delightful impression is the result. While quite the contrary feeling is produced by an indifferent or ill-judged juxtaposition of the flowers, lights, and other ornaments. The character and style of the church, and especially of the altar, as well as the Rubrical symbolism must always be taken into account. In the triangular arrangement recommended by the *Ceremoniale Episcoporum* the idea seems to be to have the lights gradually ascending upwards till they culminate in the crucifix, whereon is represented the ‘Lux vera quae illuminat omnem hominem venientem in hunc Mundum.’

**IS INSCRIPTION OF NAMES NECESSARY FOR ALL
SCAPULARS ?**

REV. DEAR SIR,—Kindly answer the following questions in some future issue of the I. E. RECORD.

1. To be validly enrolled in the Black, Blue, Red, and Red and White Scapulars and to gain all the Indulgences, is the entry of names a necessary condition ?

¹ Van Der Stappen, *De Sac. Adm.* p. 143.

2. What is the difference between a Gospel and an *Agnus Dei*? Are there Indulgences for the wearing of them? Which is preferable?

SACERDOS.

I. The inscription of the names in the register of a canonically erected confraternity, or the forwarding of them to some one of the houses of the Orders respectively associated with these Scapulars, is a necessary condition for gaining the Indulgences attached to wearing the Brown Scapular of Mount Carmel, the White Scapular of the Trinity and the Black Scapular of the Seven Dolours. This has been authentically declared by the Congregation of Indulgences¹ over and over again. The reason is because the Indulgences in the case of these three Scapulars cannot be obtained except through membership in the Confraternity; and one of the conditions requisite for valid enrollment in these associations is entry of the names on the members' list. We are not aware that the privilege has been granted to anyone to impart to any of these Scapulars the Indulgences without complying with this requirement. It is, indeed, possible that such a privilege might be granted to individuals, but the existence of a special Indult would require ample proof. With regard to the remaining two Scapulars—the Blue of the Immaculate Conception and the Red of the Passion—no inscription of names is necessary, because the Indulgences are imparted irrespective of any Confraternity. It is useful to point out that, on representations being made to the Congregation of Indulgences some years ago about the non-fulfilment of this condition in connection with the Brown Scapular, a decree of revalidation was issued in June, 1894, which had the effect of *healing* receptions into the Confraternity invalid by reason of the omission to register the names or from any other cause. Since this date no *Decretum sanationis* of a general kind has been issued as far as we know. But private decrees of this kind may have been

¹ Act Sanctae Sedis, V. xxiv. p. 126.

issued in individual cases ; and if a priest had reason to fear that many persons, owing to his carelessness, had been deprived of the Indulgences attached to any of the Scapulars, he would at least be well advised in having recourse to the Congregation of Indulgences.

II. The *Agnus Dei* has been already described in these pages.¹ It is a waxen tablet or medallion, nearly circular in shape, and about two inches in diameter, engraved with a figure of the Lamb, made of the paschal candles used in the churches of Rome, and blessed by the Holy Father on the *first*, and on every succeeding *seventh* year of his pontificate. It must be very ancient,² for Amalarius, a writer of the ninth century, speaks of tablets made of wax and oil by the Arch-deacon of Rome, blessed by the Pope, and distributed to the people. What is just described is known as the *Agnus Dei* proper, since it has the representation of the Lamb from which its name is derived. This, however, may be divided, as is usually the custom in this country, into smaller pieces, and it seems quite certain that the divided portions have the same efficiency as the entire tablet. There are no Indulgences, properly speaking, attached to the *Agnus Dei*, but it is regarded as possessed of a certain spiritual efficacy in shielding the wearer against dangers of various kinds, in safeguarding him from influences of evil spirits, and in general it is held to be a pledge of a special Divine protection. St. Liguori³ numbers it among the sacramentals, and on account of the elaborate ceremonial employed in its preparation and blessing it must be held to be one of the most important in this category. Like the 'Agnus Dei,' the 'Gospel' has no Indulgences attached, and its spiritual efficacy is somewhat similar. We have not seen it stated authoritatively that it is a sacramental, but we believe common estimation assigns it to this class. Of the two,

¹ I. E. RECORD, December, 1901, p. 560.

² It is stated by Benedict XIV that, when in the year 1544 A.D., the tomb of the wife of the Emperor Honorius (who died in the middle of the fourth century) a waxen *Agnus Dei* was found in it among other gems.

³ *Theol. Mor.*, L. vi., n. 94.

then, we should say that the former has the greater spiritual efficacy.¹

ALTAR BREADS

A distinguished American Prelate who has read with interest the notes on altar breads, which appeared in previous issues of the I. E. RECORD, has sent us the following analysis which we have great pleasure in bringing before the notice of our readers. The breads submitted to the analyst's process—so fully described—were about three months old. We leave the interesting account of the assay to the distinguished medical man who performed the test, and we are quite confident that the valuable suggestions he makes as to the proper method of keeping breads will be heartily appreciated.

As the ordinary forms of bacteria are not likely to grow on a culture-medium consisting very largely of starch, the micro-organisms most probably to be found in the present case are the *saccharomyces fungi*, or yeast plant; and it was for this latter I searched particularly, whilst not neglecting to look for bacteria as well. The first step was a microscopic examination. I prepared a number of slides and all of them were negative except one, which showed the presence of a few *saccharomyces*. This slide was prepared from the large bread. The small bread was absolutely negative. Starch cells were of course present, although not in as great numbers as might be imagined, as the process of baking causes them to swell up and disintegrate. To ascertain if undeveloped fungi were present, the cultural method was adopted as follows:—Two hermetically sealed glass jars were taken and prepared in the following manner, they were first thoroughly cleansed, then in each was placed a pledget of absorbent cotton soaked in water. Both jars were sealed and placed in the sterilizer, where they were exposed to the action of live steam for one hour. After allowing them to cool, the small bread was placed in one and a portion of the large bread in the

¹ Other valuable details about the *Agnus Dei* may be learned from a very useful and interesting work entitled *The Sacramentals of the Roman Catholic Church*, by Father Lambing. There is no mention of the Gospel among the Sacramentals here enumerated.

other. They were then placed in a favourable temperature (37 C.) and allowed to incubate ; the one for twenty-four, and the other for forty-eight hours. The breads were now in the most favourable environment for the development of fungi if present—heat, moisture, and the absence of direct sunlight. The sterilization of the jars was of course for the purpose of eliminating the possibility of infection of the breads, with extraneous micro-organisms, while the wet cotton served to furnish the necessary moisture for the development of any fungi which might already have infected the breads. At the expiration of twenty-four hours the small bread was subjected to both a macroscope and microscope examination. The gross appearance did not reveal the presence of any colours of fungi. The microscopic findings were likewise negative. On opening the jar which had been standing for forty-eighth hours there was, even without using the microscope, quite marked evidence of bacterial growth, a decided odour of Lactic Acid could be detected, showing that fermentation had taken place. The microscope revealed the presence of fungi of the *saccharomyces* family. The conclusions I have arrived at are as follows :—

1st. The breads, if kept absolutely dry, are, under ordinary circumstances, practically free of fungi.

2nd. As many of these fungi, as well as numerous saprophytic bacteria, are *air-borne*, the receptacle containing the breads should be hermetically sealed.

3rd. That the micro-organisms which accidentally become deposited on the breads are likely to develop under favourable environment for their growth—heat and moisture.

4th. That the receptacle in which the breads are stored should be made of glass or metal, and thoroughly sterilized by heat before having the breads deposited therein.

5th. That in absence of keeping the breads in sealed jars, the place of storage should be absolutely dry and exposed to light.

To preserve large quantities of breads for an indefinite period I beg to offer the following suggestions :—

Store the breads in sterilized air-tight glass jars. This may be done in either one of two ways. Store the breads while hot immediately after being baked in the jar before there is any possibility of infection taking place, or the breads may be placed in the jars and sealed hermetically and then sterilized for half an hour. The latter method is the surest. The heat will destroy

any fungi or mould present, and will absolutely prevent any possibility of their development. I would suggest that jars used be small, as the opening of a jar would not expose a large number of breads to a chance of infection. If this method should be inconvenient, I should simply advise storing the breads in plain glass jars in a dry place. A sterilizer suitable for the purpose could be made here for a few dollars.

I would not have bored your Grace with all this detail, but for the fact that I thought on account of your well-known interest in scientific work, you would be interested in the process.—Very sincerely,

Signed,

W. P. SCULLY.

We return our best thanks to the Prelate above referred to for furnishing us with these interesting details.

P. MORRISROE.

DOCUMENTS

RESOLUTIONS OF THE IRISH BISHOPS

AT the Meeting of the Irish Bishops held at Maynooth on Wednesday, 14th June, his Eminence Cardinal Logue presiding, the following statement and resolution were adopted in reference to the New Rules of the National Board of Education, and ordered to be published :—

‘ That the Secretaries write to the Managers’ Committee :—

‘ (1) To express our sympathy with them in the grave crisis that has arisen in reference to the National system of Education.

‘ (2) To inform them that we consider it deplorable that the Commissioners of National Education should make changes, so far-reaching and closely touching the moral well-being of the schools, without having taken any reasonable steps to elicit the opinion of the country upon them. Rules such as these recently issued should follow—not precede—public discussion and inquiry and we can well understand the indignation with which the Managers—whose devotion to the interests of their schools is beyond all praise—regard the shameful manner in which in this instance they have been ignored.

‘ And, thirdly, to add that we accept and endorse the view conveyed already by the Standing Committee of our body to the Commissioners of National Education through the Bishop of Kildare and Leighlin, that the policy of amalgamation of boys’ and girls’ schools is always undesirable, and to the extent to which the Commissioners now purpose to carry it, is most objectionable.

‘ Furthermore, as we intimated in that communication, we regard Rules 127 (b), 186, and 194, as the means by which in detail the Commissioners intend to give effect to their policy ; consequently we regard these rules with the same objection as the policy which they are intended to forward.

‘ We trust, however, that even now, the Commissioners will take into their consideration not only our representations, but the weighty and practically unanimous expressions of opinion which have come from Managers and Teachers of National Schools, and make such amendments of their rules as will remove any grounds for further prosecution of the agitation against them.

' (3) We consider, too, that the Teachers whose chances of promotion and whose salaries will be injuriously affected by the operation of these rules deserve our sympathy and support.

' Resolved—That we are distinctly of opinion that the amalgamation of boys' and girls' schools beyond that which has hitherto been provided by the rules of the National Board should be resisted, and we desire that Managers should determine amongst themselves the best means, in detail, for carrying out a scheme of legitimate action in support of this view.'

Signed,

✠ MICHAEL CARDINAL LOGUE, *Chairman.*

✠ RICHARD ALPHONSUS, <i>Bishop of Waterford and Lismore,</i>	} <i>Secretaries to the Meeting.</i>
✠ JOHN, <i>Bishop of Elphin,</i>	

UNIVERSITY SCHOLARSHIPS FOR CATHOLIC STUDENTS

AT a meeting of the Catholic Bishops of Ireland, held in Maynooth College on Wednesday, June 14th, it was resolved to establish a Scholarship Fund for Catholic Students entering the Royal University of Ireland.

The Scholarships are to be tenable at University College, Dublin ; or, in the case of girls, at the Dominican College, Eccles Street, or Loreto College, St. Stephen's Green.

They will be awarded early in the month of October of each year, on the basis of the published results of the examinations held by the Intermediate Education Board. For the purpose of making the award, a Committee will be appointed, of which the Archbishop of Dublin will, for the present, act as Chairman, and the President of University College as Secretary.

The Bishops have undertaken to provide, at the outset, a sum of £1,000 a year for two years, as a nucleus of the Fund ; and it is hoped that this amount will be largely increased by the generosity of private benefactors. It will be open to benefactors either to contribute directly to the Scholarship Fund, or to found Scholarships in their own name, subject to such conditions in favour of particular localities or of particular schools, or otherwise limited, as they may think fit.

Persons wishing to assist the movement, in either way, are

requested to communicate with the Archbishop of Dunlin or with the Secretary of the Committee, Very Rev. Father Delany.

The first award of these Scholarships will be made in the month of October next, when eight Scholarships of £50 a year each for three years, and four Scholarships of £25 a year each for three years, will be allotted amongst the students who shall have matriculated in the Royal University during the present year. The award will be made according to merit ; and no candidate will be entitled to receive a Scholarship unless, in the opinion of the Committee, he shall have attained a sufficiently high standard of proficiency.

Candidates are invited to send in their applications, together with a statement of their success at the Intermediate examinations, on or before the 1st of October, to the Secretary of the Committee, University College, Dublin.

RESOLUTIONS OF THE CATHOLIC CLERICAL MANAGERS' ASSOCIATION

The Annual Meeting of the Catholic Clerical Managers' Association was held on Wednesday, June 7, Rt. Rev. Dean Byrne, V.G., P.P., Dungannon, and afterwards Very Rev. T. Canon O'Donnell, V.G., P.P., Booterstown, in the chair.

Also present—Right Rev. Dr. Murphy, V.G., P.P., Maryborough ; Very Rev. P. Phelan, V.F., P.P., Slieverue, Waterford ; the Venerable Archdeacon Kinane, V.G., P.P., Cashel ; Right Rev. Monsignor Kelly, V.G., P.P., Athlone ; Right Rev. Monsignor Barrett, V.G., P.P., Headford ; the Venerable Archdeacon Hutch, D.D., V.G., P.P., Middleton ; and Very Rev. John Curry, V.F., P.P., St. Mary's, Drogheda. The Very Rev. P. W. Canon M'Geeney, P.P., Crossmaglen, and Very Rev. J. Duan, P.P., V.F., Murroe, were also present, by special invitation.

The following Resolutions were adopted—

1. That, in the name of the Catholic Clerical Managers in charge of 5,773 out of the 8,720 schools in the country, we enter our most emphatic protest against all Rules and Regulations in the New Code that tend to any further amalgamation of schools than is sanctioned by the Old Code. We deplore the short-sighted policy that has dictated a drastic innovation in this

matter and that persists in it, without consideration for the views of our Bishops, the school Managers, or the parents of the pupils, or the future interests of the teachers.

2. That we consider the modification of Rule 127 (b), recently sanctioned by the Commissioners and published by their Secretaries on 4th May, 1905, as altogether unsatisfactory, and we refuse to accept this rule, even as modified, on the grounds that it still works injustice to the teachers, both principal and assistant, it is retrograde from an education standpoint, it ignores the natural rights of parents, and has been insidiously introduced to pave the way for the utterly inadmissible system of indiscriminate amalgamation.

3. We adopt in their entirety the momentous words of Cardinal Logue as applicable since the modifications as before, and we call upon all Catholic School Managers in Ireland to act upon them.

After referring to financial injustices in our education system, his Eminence writes :—‘ And to fit in with all this we must drive out little girls into boys’ schools, depriving them of an opportunity of acquiring a knowledge of those little things which are suitable to their sex, exposing them to the danger of losing that nicety of feeling and reserve for which, thank God, even our poorest Irish girls are remarkable.’

‘ There is but one way,’ says his Eminence, ‘ of meeting all this, and that is by determined opposition. I shall certainly advise any manager who consults me not to sacrifice his boys’ school by sending children under 8 to a female school ; and not to amalgamate schools when he can have two schools with the [hitherto] requisite average. The National Board can take its remedy. It may bring the education of the country to a deadlock for a time, but better that, than have it proceed for generations on false principles.’

4. That we promise all the support in our power to any Catholic Clerical Manager who resists amalgamation in the spirit of the foregoing resolution.

5. That we direct our Hon. Secretary to forward to the Board of National Education for its immediate consideration our protest and our earnest request for the withdrawal of the objectionable rules.

6. That our Secretary be directed to ask the Bishops, at their

approaching meeting, for advice and guidance in the event of our request to the Commissioners not being complied with.

7. That we demand the immediate reform of the Irish Board of National Education, on the grounds that, as at present constituted, it is unrepresentative, irresponsible, unprogressive, and to a large extent, antagonistic to the National and religious feelings of the majority of the Irish people.

8. That we have observed with regret that since the advent to office of the present Resident Commissioner, the proceedings of the Board of National Education have been, for the most part, an unbroken record of mischievous changes and innovations. New revolutionary educational schemes have been, from time to time, hastily adopted, and as hastily cast aside ; and rules have been framed, modified, and abolished with bewildering frequency, until the entire system of Primary Education has been reduced to a state of deplorable confusion. Teachers have been brought under a new system of classification, involving in many cases professional degradation and pecuniary loss, while the natural rights of parents and the views of managers regarding the education of the children have been contemptuously ignored. We believe, therefore, that the first step towards the reform of the Educational Board ought to be the removal of the present Resident Commissioner from an office which he has not filled for the benefit of Irish Primary Education, and in which he has forfeited the confidence of the majority of Irish managers.

9. That we encourage in every way in our power the teaching of Irish in our schools, and that a suitable Irish Historical Reader be introduced into them. We request the withdrawal of the rules which allow result fees in Irish only for two attendances in any week, and only in Fourth Standard and upwards.

10. That managers and teachers should be afforded, when they demand it, a second examination or inspection of their schools.

11. That we urge on all Clerical Managers to endeavour to co-ordinate the education in their several schools with the course of education in the technical and intermediate schools, and that we call upon the various Boards of education in the country to adopt such programmes, school books, and methods of teaching as will conduce to a uniform system of education.

12. That the initial salaries of teachers under the present system are entirely too low, promotion is far too slow, and high-

grading too difficult. That well-grounded dissatisfaction in consequence exists amongst many of the teachers, and that some are driven from the service and others repelled from entering into it. That the maintenance of the profession amongst a desirable class of the community therefore requires that it be made more attractive in point of remuneration, even though increased work be prescribed for the teachers.

13. That we welcome every practical suggestion for the inculcation of the principles of hygiene and temperance, and that Readers treating on these matters be given prominence amongst our school books. That lessons on cleanliness, pure air, pure food, etc., be portion of the necessary programme in Primary Schools and Training Colleges, and that managers be exhorted to see that the rules of health, ventilation, cleanliness, etc., be strictly observed in all our schools.

14. That we hereby cordially endorse the following resolution passed at a meeting of the Irish Parliamentary Party on Tuesday, May 22, 1905 :—‘ That we view with alarm the growing practice of endeavouring to throw upon the Irish Development Grant Fund charges for various Irish purposes which should properly fall upon the Treasury ; that although this fund consists entirely of money due to Ireland as an equivalent grant for educational purposes, only an exceedingly small portion of it has been devoted to this purpose, and there is grave danger of all that remains of it being diverted from its legitimate object ; and we, therefore, protest against any portion of it in future being voted to any objects other than educational until the urgent educational needs of the country are provided for.’

15. As very many of the Irish people depend on the produce of Agriculture as their main subsistence, and the proceeds of it as their chief source of wealth, we consider that the education of their children should largely be devoted to a proper training in the knowledge of land, its suitability for certain crops, the most remunerative method of sowing, saving and marketing them, and to such other matters connected with farming as will make them skilled as well as hard-working tillers of the soil. That our Training Colleges be required to take this matter up, and that no male teachers be appointed after a certain date to any rural National School who are not certified as competent to teach Agriculture.


16. Inasmuch as the establishment of VII. and VIII. Standards, as foreshadowed by the Board of National Education in its last report, would not be generally beneficial and would swallow much of educational money that could be otherwise more generally useful for the schools ; and, inasmuch as the mode of working them would probably introduce dual managership and undermine the present system, we protest against it, and will give it our determined opposition. When Catholics have a fair opportunity of becoming qualified teachers of these Standards by University education such as they can avail of with safety to their conscience, and when primary schools in general are provided with what is necessary for their up-keep out of educational funds, we shall welcome such a scheme as will advance the higher education of National School pupils.

17. That we regret the diminution in the appointment of monitors in recent years, and the still greater discouragement given to them by the requirements of the new code. A school with an average of forty should continue to be qualified for a monitor, and the numerical qualifications of the old code for two or more monitors should be retained. The extra teaching proposed to be given monitors should not interfere with the amount of teaching they formerly gave, but should be given on Saturdays or in extra time on other days. Remuneration should be given the teachers for their extra teaching of the monitors, and we regret that some teachers get no remuneration at all for teaching monitors, as in the cases of teachers whose schools had not monitors in the three years before the change in the system of payments.

18. That we have observed with satisfaction the sentiments of the Catholic National School Teachers of almost all Ireland, manifested since our last meeting by resolutions of Associations of Teachers, expressing contentment with their managerial system, and determination to resist all changes that would impair our power or authority.

19. We earnestly request that a change in the average number of pupils requisite for two or more assistants be made, so that a school be qualified for an extra assistant for every increased average of 35 as formerly.

20. We recognise the financial difficulties of carrying out our recommendations, but we respectfully submit that savings for these purposes could be effected ;



(a) In the thorough equalisation of Model Schools with the ordinary National Schools of the country ;

(b) In the application to primary education of Ireland's portion of the Development Grant, and

(c) In Ireland's getting equal treatment with England and Scotland in the disbursement of the money for primary education in the kingdom.

21. That the Bishops be requested to sanction the enlargement of the Central Council of our Association on the basis that each Provincial Council shall have the right to nominate as many representatives on the Central Council as there are dioceses in the province.

22. We would welcome the introduction of the *Story of Ireland* series amongst our National School books, and we request the Board of Education to sanction it for use.

23. That the present system of making alterations in the rules, regulations, programmes, etc., of the National Board without timely intimation to the managers, or consideration for their views, is the cause of much friction and dissatisfaction.

The following correspondence has passed in consequence of the foregoing Resolutions :—

ST. MARY'S, DROGHEDA,

June 8th, 1905.

SIRS,—I am directed by the Central Council of the Catholic Clerical National School Managers' Association of Ireland to forward you our most emphatic protest against all Rules and Regulations in the New Code of Rules that tend to any further amalgamation of schools than is sanctioned by the Old Code.

I am also directed to ask the immediate consideration of the Board of National Education to our protest and request for the withdrawal of the objectionable Rules.

I also submit for the Board's consideration the accompanying Resolutions adopted by our Council on yesterday.—I am, Sirs, respectfully yours,

JOHN CURRY, P.P.

Hon. Sec.

The Secretaries,

Board of National Education, Dublin.

OFFICE OF NATIONAL EDUCATION, DUBLIN,
9th June, 1905.

REV. SIR,—We are to acknowledge the receipt of your communication of the 8th inst., which shall receive attention.—
We are, Rev. Sir, your obedient Servants,

P. E. LEMASS,
W. J. DILWORTH,
Secretaries.

Very Rev. J. Curry, P.P., V.F.,
St. Mary's, Drogheda.

ST. MARY'S, DROGHEDA,
8th June, 1905.

MY LORDS,—I am directed by the Central Council of the Catholic Clerical Managers' Association to ask for advice and guidance from the Bishops at their approaching Meeting as to the course of action to be taken in the event of the Board of National Education refusing to withdraw, as we request, its new objectionable Rules.

I am also directed to ask permission from the Bishops that we may so alter our constitution that each Provincial Council will be able to appoint to the Central Council as many representatives as there are dioceses in the province.

I enclose a copy of the Resolutions adopted by the Central Council on the 7th inst.—I remain, my Lords, yours most respectfully,

JOHN CURRY,
Hon. Sec.

Most Rev. Dr. Sheehan,
Most Rev. Dr. Clancy,
Secretaries to Episcopal Council.

[The reply of the Bishops is contained in the Resolutions of their Lordships given on page 68, and in the following letter.]

BISHOP'S HOUSE,
JOHN'S HILL, WATERFORD,
15th June, 1905.

MY DEAR FATHER CURRY,—You will have read, no doubt, in to-day's papers the answer to the first part of your letter. It was deemed necessary to have immediate publication, and an

arrangement to that effect was made by Cardinal Logue with Mgr. Byrne.

The Bishops have no objection that each Provincial Council of the Catholic Clerical Managers' Association should appoint to the Central Council as many representatives as there are dioceses in the province.—Fathfully yours,

✠ R. A. SHEEHAN.

NEW INVOCATION AFTER MASS

OUR Holy Father the Pope, on the 17th June, 1904, granted an Indulgence of seven years and seven quarantines, applicable to the souls in Purgatory, to a priest saying a Low Mass and to the congregation assisting at it, who will recite three times the invocation: *Most Sacred Heart of Jesus, have mercy on us*, after the prayers already ordered to be said after Mass. The following is the Decree:—

DECRETUM

URBIS ET ORBIS

Quo ferventius Christifideles, hac praesertim temporum acerbitate, ad Sacratissimum Cor Iesu confugiant Eique laudis et placationis obsequia indesinenter depromere, divinamque miserationem implorare contendant, SSmo. Dno. N. Pio PP. X supplicia vota haud semel sunt delata, ut precibus, quae iussu s. m. Leonis XIII post privatam missae celebrationem persolvi solent, ter addi possit sequens invocatio 'Cor Iesu sacratissimum, miserere nobis,' aliqua tributa Indulgentia Sacerdoti ceterisque una cum eo illam devote recitantibus.

Porro Sanctitas Sua, cui, ob excultam vel a primis annis pietatem, singularem, nihil potius est atque optatius, quam ut gentium religio magis magisque, in dies augeatur erga sanctissimum Cor Iesu, in quo omnium gratiarum thesauri sunt reconditi, postulationibus perlibenter annuere duxit, ac proinde universis e christiano populo, qui una cum ipso Sacerdote, post privatam Missae celebrationem precibus iam indictis praefatam invocationem addiderint, Indulgentiam septem annorum totidemque quadragenarum, defunctis quoque applicabilem,

benigne elargiri dignata est. Contrariis non obstantibus quibuscumque.

Datum Romae ex Secretaria S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae die 17 Iunii 1904.

A. Card. TRIPEPI, *Praefectus*.

D. PANICI, Arch. Laod., *Secr.*

The Sacred Congregation of Rites and Indulgences being asked if the Indulgences could be gained by the priest saying : *Most Sacred Heart of Jesus !* and the people responding : *Have mercy on us ;* and if it was obligatory to add this invocation to the prayers already prescribed. The Sacred Congregation replied as follows to both questions :—

Ab hac S. Congr. Indulgentiis Sacrisque Reliquiis praeposita, quo ad Decretum Urbis et Orbis diei 17 Iunii 1904, quo concedebantur Indulgentiae pro invocatione 'Cor Iesu Sacratissimum, miserere nobis' quaesitum est :

I. An ad lucrandas Indulgentias sufficiat, ut Sacerdos dicat tantum 'Cor Iesu Sacratissimum' et populus respondeat 'Miserere nobis ?'

II. An eiusdem invocationis recitatio addenda precibus jam indictis post Missae celebrationem, sit obligatoria ?

Et S. Congregatio respondendum censuit.

Ad I. Affirmative.

Ad II. Quamvis obligatio proprii nominis a Summo Pontifice imposita non sit vult tamen Beatissimus Pater, ut uniformitati consulatur, ac proinde singuli Sacerdotes ad eam invocationem recitandam adhortentur.

Datum Romae ex Secretaria eiusdem S. C. die 16 Augusti 1904.

A. Card. TRIPEPI, *Proc.*

D. PANICI, *Archiep. Laod.*

THE RIGHTS OF CERTAIN PRELATES

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM
DE PROTONOTARIIS APOSTOLICIS, PRAELATIS URBANIS ET ALIIS QUI
NONNULLIS PRIVILEGIIS PRAELATORUM PROPRIIS FRUUNTUR
Sanctissimi Domini Nostri Pii Divina Providentia Papae X.

MOTU PROPRIO

De Protonotariis Apostolicis, Praelatis Urbanis et aliis qui nonnullis privilegiis Praelatorum proprii fruuntur.

Inter multiplices curas, quibus ob officium Nostrum apostolicum premimur, illa etiam imponitur, ut venerabilium Fratrum Nostrorum, qui episcopali caractere praefulgent, pontificales praerogativas, uti par est, tueamur. Ipsi enim Apostolorum sunt Successores; de iis loquitur Cyprianus (*ep.* 69, *n.* 8) dicens, *Episcopum in Ecclesia esse et Ecclesiam in Episcopo*; nec ulla adunatur Ecclesia sine Episcopo suo, imo vero Spiritus ipse Sanctus posuit Episcopos regere Ecclesiam Dei (*Act.* XX, 38). Quapropter, *Presbyteris superiores esse Episcopos*, iure definivit Tridentinum Concilium (*Sess.* XXIII, *c.* 7). Et licet Nos, non tantum honoris, sed etiam iurisdictionis principatum supra caeteros Episcopos, ex Christi dispositione, tamquam Petri Successores, geramus, nihilominus Fratres Nostri sunt Episcopi, et sacra Ordinatione pares. Nostrum ergo est, illorum excelsae dignitati sedulo prospicere, eamque pro viribus coram christiano populo extollere.

Ex quo praesertim Pontificalium usus per Decessores Nostros Romanos Pontifices aliquibus Praelatis, episcopali caractere non insignitis, concessus est, id saepe accidit, ut vel malo hominum ingenio, vel prava aut lata nimis interpretatione, ecclesiastica disciplina haud leve detrimentum ceperit, et episcopalis dignitas non parum iniuriae.

Quum vero de huiusmodi abusibus ad hanc Apostolicam Sedem Episcoporum querelae delatae sunt, non abnuerunt Praedecessores Nostri iustis eorum postulationibus satisfacere, sive Apost. Litteris, sive S. Rit. Congr. Decretis pluries ad rem editis. In id maxime intenderunt Benedictus XIV, per epist. S. R. Congr. d. d. XXXI Martii MDCCXLIV '*SSmus. Dominus Noster*,' iterumque idem Benedictus, d. XVII Februarii MDCCLII '*In throno iustitiae*;' Pius VII, d. XIII Decembris

MDCCCXVIII '*Cum innumeri*,' et rursus idem Pius, d. IV Iulii MDCCCXXIII '*Decet Romanos Pontifices*,' et Pius IX d. XXIX Augusti MDCCCLXXII '*Apostolicae Sedis Officium*.' E Sacr. Rit. Congregatione memoranda in primis Decreta quae sequuntur: de Praelatis Episcopo inferioribus, datum die XXVII mensis Septembris MDCLIX et ab Alexandro VII confirmatum; dein Decreta diei XXII Aprilis MDCLXXXIV de Canonicis Panormitanis; diei XXIX Ianuarii MDCCLII de Canonicis Urbinatibus; diei XXVII Aprilis MDCCCXVIII de Protonotariis Titularibus, a Pio PP. VII approbatum; ac diei XXVII Augusti MDCCCXXII de Canonicis Barensibus.

Hisce tamen vel neglectis, vel ambitioso conatu, facili aufugio, amplificatis, hac nostra aetate saepe videre est Praelatos, immoderato insignium et praerogativarum usu, praesertim circa Pontificalia, viliores reddere dignitatem et honorem eorum, qui sunt revera Pontifices.

Quamobrem, ne antiquiora posthabeantur sapienter a Praedecessoribus Nostris edita documenta, quin imo, ut iis novum robur et efficacia adiiciatur, atque insuper praesentis aevi indoli mos iuste geratur, sublatis omnibus consuetudinibus in contrarium, nec non amplioribus privilegiis, praerogativis, exemptionibus, indultis, concessionibus, a quibusvis personis, etiam speciali vel specialissima mentione dignis, nominatim, collective, quovis titulo et iure, acquisitis, assertis, aut praetensis, etiam Praedecessorum Nostrorum et Apostolicae Sedis Constitutionibus, Decretis, aut Rescriptis, confirmatis, ac de quibus, ad hoc, ut infirmentur, necesse sit peculiariter mentionem fieri, exquisito voto aliquot virorum in canonico iure et liturgica scientia peritorum, reque mature perpensa, motu proprio, certa scientia, ac de Apostolicae potestatis plenitudine, declaramus, constituimus, praecipimus, ut in posterum, Praelati Episcopis inferiores aliique, de quibus infra, qua tales, non alia insignia, privilegia, praerogativas audeant sibi vindicare, nisi quae hoc in Nostro documento, Motu Proprio dato, continentur, eademque ratione ac forma, qua hic subiiciuntur.

(a) DE PROTONOTARIIS APOSTOLICIS.

I. Quatuor horum habeantur ordines: I°. Protonotarii Apostolici de Numero Participantium, septem, qui Collegium privative constituunt; II°. Protonotarii Apostolici Supra-

numerarii ; III°. Protonotarii Apostolici ad instar Participantium ; IV°. Protonotarii Apostolici Titulares, seu honorarii (extra Urbem).

1.—*Protonotarii Apostolici de numero Participantium.*

2. Privilegia, iura, praerogativas et exemptiones quibus, ex Summorum Pontificum indulgentia iamdudum gaudet Collegium Protonotariorum Apostolicorum de numero Participantium, in propriis Statutis nuperrime ab ipsomet Collegio iure reformatis inserta, libenter confirmamus, prout determinata inveniuntur in Apostolicis Documentis inibi citatis, ac praesertim in Constitutione ‘*Quamvis peculiaris*’ Pii Pp. IX, diei IX mensis Februarii MDCCCLIII, paucis exceptis, quae, uti infra, moderanda statuimus :

3. Protonotarii Apostolici de numero Participantium habitu praelatio rite utuntur, et alio, quem vocant *pianum* atque insignibus prout infra numeris, 16, 17, 18 describuntur.

4. Habitu quotidiano incedentes, caligas, collare et pileum ut ibidem n. 17 gestare poterunt, ac insuper Annulum gemmatum, quo semper iure utuntur, etiam in privatis Missis aliisque sacris functionibus.

5. Quod vero circa usum Pontificalium insignium, Xystus V in sua Constitutione ‘*Laudabilis Sedis Apostolicae sollicitudo*,’ diei VI mensis Februarii MDCLXXXVI, Protonotariis Participantibus concessit : ‘Mitra et quibuscumque aliis Pontificalibus insignibus, etiam in Cathedralibus Ecclesiis, de illorum tamen Praesulum, si praesentes sint, si vero absentes, absque illorum consensu, etiam illis irrequisitis, extra curiam uti,’ in obsequium praestantissimae Episcoporum dignitatis, temperandum censuimus, ut pro Pontificalibus, extra Urbem tantu agendis, iuxta S. R. C. declarationem quoad Episcopos extraneos vel Titulares, diei IV mensis Decembris MCMIII, ab Ordinario loci veniam semper exquirere teneantur, ac insuper consensum Praelati Ecclesiae exemptae, si in ea sit celebrandum.

6. In Pontificalibus peragendis, semper eis inhibetur usus throni, pastoralis baculi et cappae ; item septimi candelabri super altari, et plurium Diaconorum assistentia ; Faldistorio tantum utentur, apud quod sacras vestas assumere valeant. Pro concessis enim in citata Xysti V Constitutione : ‘quibus-

cumque aliis Pontificalibus insignibus ' non esse sane intelligenda declaramus ea, quæ ipsis Episcopis extra Dioecesim sunt interdicta. Loco *Dominus vobiscum* nunquam dicent *Pax vobis*, trinam benedictionem impertientur nunquam, nec versus illi praemittent *Sit nomen Domini* et *Auditorium*, sed in Missis tantum Pontificalibus, Mitra cooperti, cantabunt formulam *Benedicat vos*, de more populo benedicentes: a qua benedictione abstinebunt, assistente Episcopo loci Ordinario, aut alio Praesule, qui ipso Episcopo sit maior, ad quem pertinent eam impertiri.

7. Ad Ecclesiam accedentes, Pontificalia celebraturi, ab eaque recedentes, habitu praelatitio induti, supra Mantelletum Crucem gestare possunt pectoralem, a qua alias abstinebunt; et nisi privatim per aliam portam ingrediantur, ad fores Ecclesiae non excipientur ut Ordinarius loci, sed a Caeremoniario ac duobus clericis, non tamen Canonicis seu Dignitatibus; seipsos tantum aqua lustrali singabunt, tacto aspersorio illis porrecto, et per Ecclesiam procedentes populo nunquam benedicent.

8. Crux pectoralis, a Protonotariis Participantibus in Pontificalibus functionibus adhibenda, aurea erit, cum unica gemma, pendens a funiculo serico *rubini* coloris commixto cum auro, et simili flocculo retro ornato.

9. Mitra in ipsorum Pontificalibus erit ex tela aurea (numquam tamen pretiosa) quae cum simplici alternari possit, iuxta Caerem. Episcop. (I, XVII, nn. 2 et 3); nec alia Mitra simplici diebus poenitentialibus et in exsequiis eis uti licebit. Pileolo nigri coloris sub Mitra dumtaxat uti poterunt.

10. Romae et extra, si ad Missam lectam cum aliqua solemnitate celebrandam accedant, habitu praelatitio induti, praeparationem et gratiarum actionem persolvere poterunt ante altare, in genuflexorio, pulvinaribus tantum instructo, vestes sacras ab altari assumere, aliquem clericum *in Sacris* assistentem habere, ac duos interiores ministros. Fas erit praeterea Canonem et Palmatoriam, Urceum et Pelvim cum Manutergio in lance adhibere. In aliis Missis lectis, a simplici Sacerdote ne differant, nisi in usu Palmatoriae. In Missis autem cantu, sed non Pontificalibus, uti poterunt etiam Canone et Urceo cum Pelvi et lance ad Manutergium.

11. Testimonium autem exhibere cupientes propensae voluntatis Nostrae in perinsignem hunc coetum, cui inter caetera

praelatorum Collegia primus dicitur et est in romana Curia, Protonotariis Participantibus, qui a locorum Ordinariis sunt exempti, et ipsis Abbatibus praecedunt, facultatem facimus declarandi omnibus qui Missae ipsorum intererunt, ubivis celebrandae, sive in oratoriis privatis, sive in altari portatili, per eiusdem Missae auditionem diei festi praecepto rite planeque satisfieri.

12. Protonotarius Apostolicus de numero Participantium, qui ante decimum annum ab adepto Protonotariatu Collegium deseruerit, aut qui a decimo saltem discesserit, et per quinque alios, iuxta Xysti V Constitutionem, iisdem privilegiis gravisus fuerit, inter Protonotarios *ad instar* eo ipso erit adscriptus.

II.—*Protonotarii Apostolici Supranumerarii.*

13. Ad hunc Protonotariorum ordinem nemo tamquam privatus aggregabitur, sed iis tantum aditus fiet, qui Canonicatu potiuntur in tribus Capitulis Urbis Patriarchalium, id est Lateranensis Ecclesiae, Vaticanae ac Liberianae; itemque iis qui Dignitate aut Canonicatu potiuntur in Capitulis aliarum quarundam extra Urbem ecclesiarum, quibus privilegia Protonotariorum *de numero* Apostolica Sedes concesserit, ubique fruenda. Qui enim aut in propria tantum Ecclesia vel dioecesi titulo Protonotarii aucti sunt, aut nonnullis tantum Protonotariorum privilegiis fuerunt honestati, neque Protonotariis aliisve Prae-latis Urbanis accensebuntur, neque secus habebuntur ac illi de quibus hoc in Nostro documento nn. 80 et 81 erit sermo.

14. Canonici omnes, etiam Honorarii, tum Patriarchalium Urbis, tum aliarum ecclesiarum de quibus supra, tamquam singuli, insignibus et iuribus Protonotariorum ne fruantur, nec gaudeant nomine et honore Praelatorum, nisi prius a Summo Pontifice inter Praelatos Domesticos per Breve adscripti sint, et alia servaverint quae infra num. 34 dicuntur. Protonotarius autem *ad instar*, qui Canonicis eiusmodi accenseatur, eo ipso privilegia Protonotarii Supranumerarii acquirat.

15. Protonotarii Apostolici Supranumerarii subiecti remanent proprio Ordinario, ad formam Concilii Tridentini (Sess. 24, c. 11), ac eorum beneficia extra Romanam Curiam vacantia Apostolicae Sedi minime reservantur.

16. Habitum praelatitium gestare valent coloris violacei, in

sacris functionibus, idest caligas, collare, talarem vestem cum cauda, nunquam tamen explicanda, neque in ipsis Pontificalibus celebrandis : sericam zonam cum duobus flocculis pariter sericis a laeva pendentibus, et Palliolum, seu Mantelletum supra Rocchetum : insuper nigrum biretum flocculo ornatum coloris *rubini* : pileum item nigrum cum vitta serica, opere reticulato exornata, eiusdem *rubini* coloris, cuius coloris et serici erunt etiam ocelli, globuli. exiguus torulus collum et anteriores extremitates vestis ac Mantelleti exornans, eorum substuum, itemque reflexus (*paramani*) in manicis (etiam Roccheti).

17. Alio autem habitu uti poterunt, Praelatorum proprio, vulgo *piano*, in Congregationibus, conventibus, solemnibus audientiis, ecclesiasticis et civilibus, idest caligis et collari violacei coloris, veste talari nigra cum ocellis, globulis, torulo ac subsuto, ut supra, *rubini* coloris serica zona violacea cum laciniis pariter sericis et violaceis, peramplo pallio talari item serico violaceo, non undulato, absque subsuto aut ornamentis quibusvis alterius coloris, ac pileo nigro cum chordulis et sericis flocculis *rubini* coloris. Communi habitu incedentes, caligas et collare violacei coloris ac pileum gestare poterunt, ut supra dicitur.

18. Propriis insignibus seu stemmatibus imponere poterunt pileum cum lenmisticis ac flocculis duodecim, sex hinc, sex inde pendentibus, eiusdem *rubini* coloris, sine Cruce vel Mitra.

19. Habitum et insignia in choro Dignitates et Canonici Protonotarii gerent, prout Capitulo ab Apostolica Sede concessa sunt ; poterunt nihilominus veste tantum uti violacea praelatitia cum zona sub choralibus insignibus, nisi tamen alia vestis tamquam insigne chorale sit adhibenda. Pro usu Roccheti et Mantelleti in choro attendatur, utrum haec sint speciali indulto permessa ; alias enim Protonotarius, praelatitio habitu assistens, neque locum inter Canonicos tenebit, neque distributiones lucrabitur, quae sodalibus accrescent.

20. Cappam laneam violaceam, pellibus ermellini hiberno tempore, aestivo autem *rubini* coloris serico ornatam, induent in Cappellis Pontificiis, in quibus locum habebunt post Protonotarios Participantes. Ii vero Canonici Protonotarii qui Praelati non sunt, seu nomine tantum Protonotariorum, non vero omnibus iuribus gaudent, ut nn. 13 et 14 dictum est, in Cappellis locum non habebunt, neque ultra limites pontificiae

concessionis habitu praelatio et *piano*, de quibus nn. 16 et 17, uti unquam poterunt.

21. Habitu praelatio induti, clericis quibusvis, Presbyteris, Canonicis, Dignitatibus, etiam collegialiter unitis, atque Praelatis Ordinum Regularium, quibus Pontificalium privilegium non competat, antecedunt, minime vero Vicariis Generalibus vel Capitularibus, Abbatibus, et Canonicis Cathedralium collegialiter sumptis. Ad Crucem et ad Episcopum non genuflectent, sed tantum sese incinabunt; duplici ductu thurificabuntur: item si sacris vestibus induti functionibus in choro adsistant.

22. Gaudent indulto Oratorii privati domi rurique, ab Ordinario loci visitandi atque approbandi, in quo, etiam solemnioribus diebus (exceptis Paschatis, Pentecostes, Assumptionis B. M. V., SS. Apostolorum Petri et Pauli, necnon loci Patroni principalis festis) celebrare ipsi Missam poterunt, vel alius Sacerdos, in propriam, consanguineorum, affinium, familiarium et cohabitantium commoditatem, etiam ad praeceptum implendum. Privilegio autem altaris portatilis omnino carere se sciant.

23. Licet iisdem acta conficere de causis Beatificationis et Canonizationis Servorum Dei, quo tamen privilegio uti non poterunt, si eo loci alter sit e Collegio Protonotariorum Participantium.

24. Rite eliguntur in Conservatores Ordinum Regularium aliorumque piorum Institutorum, in Iudices Synodales, in Commissarios et Iudices Apostolicos etiam pro causis beneficialibus et ecclesiasticis. Item apud ipsos professionem Fide recte emittunt, qui ex officio ad eam adiguntur. Ut autem iuribus et praerogativis, hic et num. 23 expressis, frui possint Canonici Protonotarii in S. Theologia aut in Iure Canonico doctora i laurea insigniti sint oportet.

25. Extra Urbem, et impetrata venia Ordinarii loci, cui erit arbitrium eam tribuendi quoties et pro quibus Solemnitatibus voluerit, atque obtento etiam consensu Praelati ecclesiae exemptae, in qua forte celebrandum sit, pontificali ritu Missas et Vesperas aliasque sacras functiones peragere poterunt. Quod functiones attinet collegialiter, seu Capitulo praesente, celebrandas, a propriis Constitutionibus, de Ordinarii consensu, provideatur, iuxta Apostolica Documenta.

26. Ad ecclesiam accedentes, Pontificalia celebraturi, ab

eaque recedentes, habitu praelatio induti, supra Mantelletum Crucem gestare possunt pectoralem (a qua alias abstinebunt et nisi privatim per aliam portam ingrediantur, ad fores ecclesiae non excipientur ut Ordinarius loci, sed a Caeremoniario et duobus clericis, non tamen a Canonicis seu Dignitatibus : seipsos tantum aqua lustrali signabunt, tacto aspersorio sibi porrecto, et per ecclesiam procedentes populo nunquam benedicent.

27. Pontificalia gent ad Faldistorium, sed vestes sacras in sacrario assument et deponent, quae in Missis erunt : (a) Caligae et sandalia serica cum orae textu ex auro ; (b) Tunicella et Dalmatica ; (c) Crux pectoralis sine gemmis, e chordula serica *rubini* ex integro coloris pendens, auro non intertexta, simili flocculo retro ornata ; (d) Chirothecae sericae, sine ullo opere phrygio, sed tantum orae textu auro distinctae ; (e) Annulus cum unica gemma ; (f) Mitra ex serico albo, sine ullo opere phrygio, sed tantum cum orae textu ex auro, et cum laciniis similiter aureis, quae cum simplici ex lino alternari poterit, iuxta Caerem. Episcoporum. (I. XVII, nn. 2 et 3) ; haec vero simplex, diebus poenitentialibus et in exsequiis una adhibetur ; (g) Canon et Palmatoria, a qua abstinendum coram Ordinario seu maiori ; (h) Urceus et Pelvis cum Mantili in lance ; (i) Gremiale.

28. In Vesperis solemnibus post quas benedictionem non impertientur) aliisque sacris functionibus pontificaliter celebrandis, Mitra, Cruce pectorali, Annulo utentur, ut suprat. Pileolus nigri dumtaxat coloris, nonnisi sub Mitra ab eis poterit adhiberi.

29. In pontificalibus functionibus eisdem semper interdicitur usus throni, pastoralis baculi et cappae ; in Missis autem pontificalibus, septimo candelabro super altari non utentur, nec plurium Diaconorum assistentia ; Presbyterum assistentem pluviali indutum habere poterunt, non tamen coram Episcopo Ordinario aut alio Praesule, qui ipso Episcopo sit maior ; intra Missam manus lababunt ad Ps. *Lavabo* tantum. Loco *Dominus vobiscum*, nunquam dicent *Pax vobis* ; trinam benedictionem impertientur nunquam, nec versus illi praemittent *Sit nomen Domini* et *Adiutorium*, sed in Missis tantum pontificalibus, Mitra cooperti, cantabunt formulam *Benedicat vos*, de more populo benedicentes : a qua benedictione abstinebunt assistente Episcopo loci Ordinario aut alio Praesule, qui ipso Episcopo

sit maior, cuius erit eam impertiri Coram isdem, in pontificalibus celebrantes, Mitra simplici solummodo utantur, et dum illi sacra sumunt paramenta, aut solium peunt vel ab eo recedunt, stent sine Mitra.

30. De speciali commissione Ordinarii, Missam quoque pro defunctis pontificali ritu celebrare poterunt Protonotarii Supranumerarii, cum Absolutione in fine, Mitra linea utentes; nunquam tamen eandem Absolutionem impertiri illis fas erit, post Missam ab alio celebratam; quod ius uni reservatur Episcopo loci Ordinario.

31. Romae et extra, si ad Missam lectam cum aliqua solemnitate celebrandam accedant, habitu praelatitio induti, praeparationem et gratiarum actionem persolvere poterunt ante altare in genuflexorio pulvinaribus tantum instructo, vestes sacras ab altari assumere (non tamen Crucem pectoralem et Annulum) aliquem clericum *in Sacris* assistentem habere, ac duos inferiores ministros; Canonem et Palmatoriam, Urceum et Pelvim cum Manutergio in lance adhibere; sed ante *v. Communio* manus ne lavent. In aliis Missis lectis a simplici Sacerdote ne differant, nisi in usu Palmatoriae: in Missis autem cum cantu, sed non pontificalibus, uti poterunt etiam Canone, Urceo cum Pelvi, ac lance ad Manutergium, nisi ex statutis vel consuetudine in propria ecclesia haec prohibeantur.

32. Canonico Protonotario Apostolico Supranumerario Pontificalia peragere cum ornamentis ac ritu superius enunciatis fas non erit, nisi infra terminos propriae dioecesis; extra autem, non nisi ornatu et rit prout Protonotarriis *ad instar*, ut infra dicetur, concessum est.

33. Cum tamen Canonicus trium Patriarchalium Urbis, ob earumdem praestantiam, aequum sit excellere privilegiis, eo vel magis quod in Urbe, ob Summi Pontificis praesentiam, Pontificalium privilegium exercere nequeunt, illis permittitur, ut in ecclesiis totius terrarum orbis, impetrata Ordinariorum venia, ac Praesulum ecclesiarum exemptarum consensu, Pontificalia agant cum ritu atque ornamentis nn. 27, 28, 29 recensitis. Insuper, licet aliquis ex ipsis inter Praelatos nondum fuerit adscriptus, Palmatoria semper, etiam in privatis Missis uti poterit.

34. Recensita hactenus privilegia illa sunt quibus dumtaxat Protonotarii Apostolici Supranumerarii fruuntur. Verum, cum

eadem collective coetui Canonorum conferantur, Canonici ipsi tamquam singuli, iis uti nequibunt, nisi Praelati Urbani fuerint nominati et antea suae ad Canonicatum vel Dignitatem promotionis et auspicae iam possessionis, atque inter Praelatos aggregationis, ut num. 14 dicitur, testimonium Collegio Protonotariorum Participantium exhibuerint; coram ipsius Collegii Decano, vel per se vel per legitimum procuratorem, Fidei professionem et fidelitatis iusiurandum de more praestiterint, ac de his postea, exhibito documento, proprium Ordinarium certiores fecerint. Quibus expletis, eorum nomen in sylloge Protonotariorum Apostolicorum recensebitur.

35. Canonici ecclesiarum extra Urbem, qui ante Nostri huius documenti Motu Proprio editi publicationem, privilegia Protonotariorum, una cum Canonicatu, sunt assequuti, ab expeditione Brevis, de quo supra, num. 14, dispensantur; iusiurandum tamen fidelitatis coram Ordinario suo praestabunt infra duos menses.

36. Collegialiter tamquam Canonici pontificalibus functionibus, iuxta Caeremoniale Episcoporum, sacris vestibus induti adsistentes non alia Mitra utantur, quam simplici, nec unquam hoc et caeteris fruuntur Protonotariorum insignibus et privilegiis extra propriam ecclesiam, nisi in diplomate concessionis aliter habeatur. Canonicus tamen, qui forte ad ordinem saltem Subdiaconatus non sit promotus, neque in choro cum aliis Mitra unquam utatur. In functionibus autem praedictis inservientem de Mitra non habebunt, prout in Pontificalibus uni Celebrantiⁱ competit. Qui in Missa solenni Diaconi, Subdiaconi aut Presbyteri assistentis munus agunt, dum Dignitas, vel Canonicus, aut alter Privilegiarius pontificaliter celebrant, Mitra non utentur quam tamen adhibere poterunt Episcopo solemniter celebrante, ut dictum est de collegialiter adsistentibus, quo in casu, cum ministrant, aut cum Episcopo operantur, maneat detecto capite.

37. Protonotarius Supranumerarius defunctus efferri aut tumulari cum Mitra non poterit, neque haec eius feretro imponi.

38. Ne autem Protonotariorum numerus plus aequo augeatur, prohibemus, ne in posterum in ecclesiis, de quibus supra, Canonici Honorarii, sive infra, sive extra Dioecesim degant, binas partes excedant eorum, qui Capitulum iure constituunt.

39. Qui secus facere, aliisve, praeter memorata, privilegiis ac iuribus uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso, Protonotariatus titulo, honore, iuribus et privilegiis, tamquam singuli, privatos se noverint.

40. Sciant praeterea, se, licet forte plures una simul, non tamquam unius ecclesiae Canonici, sed tamquam Protonotarii conveniant, non idcirco Collegium praelatitium constituere; verum quando una cum Protonotariis de numero Participantium concurrunt, v.gr. in Pontificia Cappella, tunc quasi unum corpus cum ipsis effecti censentur, sine ullo tamen amplissimi Collegii praeiudicio, ac servatis eiusdem Cappellae et Familiae Pontificiae consuetudinibus.

41. Si quis (exceptis Canonicis trium Patriarchalium Urbis) quavis ex causa Dignitatem aut Canonatum dimittat, cui titulus, honor et praerogativae Protonotarii Apostolici Supernumerarii adnexa sint, ab eiusmodi titulo, honore et praerogativis statim decidet. Qui vero Pontificium Breve inter Praelatos aggregationis obtinuerit, horum tantum privilegiis deinceps perfruetur.

(Concluded next Month.)

NOTICES OF BOOKS

CATHOLICITY AND PROGRESS IN IRELAND. By Rev. M. O'Riordan, D.Ph., D.D., D.C.L. London: Kegan, Paul, Trench, Trubner & Co. Price 6s. net.

THIS work, as the author mentions in his Preface, has been arranged from a series of articles on questions raised by Sir Horace Plunkett in his book, *Ireland in the New Century*. Readers of the *Leader*, in which the articles first appeared, will not require either a description of their contents or an appreciation of their quality; others had better get the book and form an estimate for themselves; that is, if they desire, as so many have professed to desire, a refutation of the charges that have, during the past few years, been made against the Irish Catholic clergy. Sir Horace Plunkett has done us a service, unwittingly, by formulating some of those charges, and so giving Dr. O'Riordan occasion to vindicate the action of the Church and its clergy in Ireland.

The vindication is exhaustive and complete: which does not mean that the character of the Irish people is entirely free from the defects indicated by their friendly and unfriendly critics; nor that responsibility for these failings is not to be shared in the least part by the Catholic clergy; but only that the defects are not so glaring as they have been painted, whilst their true and main cause is one which for centuries has impeded the action of the Catholic Church. All this is proved and illustrated by Dr. O'Riordan with a wealth of historical detail which is truly surprising, especially when one bears in mind the busy life he has been leading as a missionary priest in a populous city parish. His work is a mine of information; the references especially will be of the greatest advantage for anyone who in future may wish to examine in detail any of the numerous questions with which he deals.

It is but fair to state that there are some typographical errors and defects of style which show that the book was written and the sheets revised hastily; as, indeed, the author acknowledges in the Preface. These, however, are trivial defects which

every lover of truth will overlook for the sake of the vast amount of historical information which the volume contains. They were to be expected in the literary work of one whose time was so much occupied by other duties, and who had to do most of his writing hurriedly, during hours taken from sleep. They can be easily remedied in future editions ; the important thing—the history and the references—will always remain.

Priests have been complaining for some years that they have had nothing to recommend the faithful and fair-minded Protestants as an antidote to the poisonous works that have been so much in circulation. Dr. O'Riordan's book is the very thing they have been looking for ; let us hope they will so recommend it as to secure the speedy appearance of a second edition.

W. McD.

THE WILD IRISHMAN. By T. W. H. Crosland. London : T. Werner Laurie, Clifford's Inn. 1905. Price 6s.

It is impossible to be angry with Mr. Crosland, although he is sometimes very provoking, but he is really not by any means as bad as we have seen him painted. His chapter on ' Priestcraft ' is far more sane than the lofty dogmatism on the same subject of philosopher who have a great reputation for seriousness and sententiousness and none whatever for humour. It is the humorous philosopher that has the deeper insight into the subject and that says what he has to say with the greater directness and sincerity. Here is a sample of his style :—

' Are there too many priests in Dublin ? Yes. Is Dublin black with them ? Yes. Do they appear to be as frequent on the country side as crows ? Yes. Are they extorting from the Irish people money which is sorely needed for secular purposes. Yes.' Here you have four pertinent questions which invariably crop up whenever Ireland is discussed, together with the average answers to them. ' It is the priests,' cry both well and ill-informed.

Mr. Crosland then proceeds to administer a good drubbing to all these critics. He pours the phials of his scorn on the ' Daily Mail Man ' (Filson Young), and on Mr. M'Carthy, the author of *Five Years in Ireland*.

The fact is [he says], that the Irish Church and the Irish

Priesthood have been cruelly and brutally maligned by pretty well every sand-blind writer and carpet-bagging politician who has visited the country. We have blamed upon the Church poverty and distress and ignorance and squalor which are the direct outcome of bad government, and not of priestly cupidity. We have said in effect to our Irish brethren, 'You are too indigent to have a religion, or churches, or spiritual guidance. Every penny you pay for these things is sheer waste of money, particularly as it keeps our rents down ; and inasmuch as you are of one church and one mind—which is a thing remarkable in this free and enlightened England—you are slaves and soulless.' But the Church of Ireland goes on its way, and in the words of Archbishop Croke, which by the way Mr. M'Carthy, Irish Catholic, quotes with a sneer, 'the Irish priesthood holds possession of the people's hearts in a degree unknown to any other priesthood in the world.'

Next in interest to his chapter on the Priesthood is that on 'W. B. Yeats.' Mr. Crosland analyses Mr. Yeats. He dissects him. He takes him asunder. No wonder, he thinks, that Ireland fails to dance to the pipings of Mr. Yeats, for his minstrelsy is utterly alien to her. It is just William Blake spun out and over-conscious. Mr. Yeats took Blake and imitated him as frankly, and it may be as unconsciously, as many less sophisticated versifiers have imitated Tennyson, or Mr. Swinburne, or Rossetti.

It is creditable to him that he should have had discernment enough to perceive in Blake an exceptional and individual content ; but why having got hold of that content, having saturated himself with it, as it were, and having found the exploitation of it easy and provocative of praise, Mr. Yeats should turn round and call it Keltic, is something of a puzzle.

And again,

There is not an Irishman *qua* Irishman who wants Mr. Yeats, any more than there is an Irishman *qua* Irishman who wants Mr. Yeats' 'Irish Literary Theatre.' They belong to the Euston Road and not to Tara. They are cultivated, wary, wistful, minor English, and not Irish at all.

On the whole we have found Mr. Crosland's book on Ireland refreshing. There is good and bad in it and very indifferent ; but the good things are quite good enough to make it worth reading.

X. Y.

IRELAND. Painted by Francis Walker, R.H.A. Described by Frank Mathew. Published by Adam and Charles Black, Soho Square, London, W. Price 20s.

BETWEEN Mr. Francis Walker and Mr. Frank Mathew it is difficult to award the palm of merit ; but as a result of their united efforts, they have produced one of the most beautiful books on Ireland that has appeared in our time. The coloured prints, reproduced from the sketches of Mr. Walker, are in themselves a treasure, and are well worth the twenty shillings which the volume costs. The letterpress portion of the work is equally deserving of praise. Mr. Mathew has a deep and extensive knowledge of Irish history and a kindly and sympathetic insight into Irish character. He has done his work not so much according to the methods of a historian, but rather as a philosophic observer, who generalises from well-established facts. He carries us with him by the lightness and grace of his touch, as well as by the transparent honesty and simplicity of his narrative. Convents and colleges which are in search of ornamental volumes for prizes could not do better than invest in this beautiful book. As a presentation gift on almost any occasion it would, we are sure, be welcome anywhere, but especially in Ireland.

J. F. H.

ROME. Painted by Alberto Pisa. Text by M. A. R. Toker and Hope Malleson. Published by Adam and Charles Black, Soho Square, London, W. Price 20s.

In this volume neither the coloured illustrations nor the text please us so well as those of the volume on 'Ireland.' Many, however, of the prints are very artistic and beautiful, and on the whole they reflect credit on the painter. It is with the text that we have the chief complaint. It is so disfigured with anti-Catholic bigotry that we could not recommend it to anyone.

THE SCHOOL-CHILDREN'S CHURCH HYMN BOOK. Tonic Sol-fa Notation ; and Benediction Service in Staff Notation. Dublin : Browne and Nolan, Ltd. Price 1d.

This little booklet should be welcome to priests and teachers. At last a beginning has been made to interest the people in the

Liturgy by giving them an active part in the various services ; by allowing, even ordering, them to sing a share at least of the music hitherto reserved to the selected choir. The great desideratum in the circumstances is a handy and cheap manual which will be helpful to beginners, and such is the collection before us. There are eleven English hymns in it, suitable for all portions of the year. Some of them have been sung successfully here in Dublin by children on their Confirmation day ; some others suit such widely different occasions as a Holy Family meeting, Christmas Day, Feasts of the Sacred Heart and Blessed Sacrament, and several, including the Latin ' Ave Maris Stella,' are given for the many recurring festivals of the Blessed Virgin. Finally there are a few Benediction Services, given for convenience in both notations.

This is all excellent value for one penny, and to add to it, the booklet is well brought out in matter of type, etc. It should have a wide circulation. P. S.

PLAIN CHANT AND SOLESMES. By Dom Paul Cagin, O.S.B., and Dom André Mocquereau, O.S.B. London : Burns and Oates. 21 x 14 cm., viii. + 70 pp.

THIS little booklet is a reprint, with some additions, of a series of articles by Dom Cagin and Dom Mocquereau, which first appeared in the *Rassegna Gregoriana*, and afterwards were republished, in English translation, in the *Tablet*. Dom Cagin gives a historical survey of the work done by the Solesmes Benedictines for the restoration of Plain Chant. Dom Mocquereau explains the critical method he and his school have adopted in their work of recovering the true version of the manuscripts, illustrates it by the example of a single neum, and adds some philosophical reflections on ' Evolution in Taste and Tradition.' For those who, in a short space, wish to get a clear idea of what ' Solesmes Chant ' means, the book will prove an excellent guide. It is adorned with several portraits, and also with a facsimile of a photograph of the kind the Benedictines are using in their investigations. It is a page from a beautifully-written Troper of the tenth century. Amongst other things we find in it the Gradual Verse and the Alleluja Verse of Easter Sunday. Anyone with an elementary knowledge of the meaning of the neums can institute an instructive comparison between this version and the

one given in the Solesmes books. The value of the facsimile would, however, be enhanced, if we were told where the MS. was written, and where it is kept now. H. B.

GLIMPSES INTO PARADISE. By the Rev. Septimus Herbert, M.A., late Vicar of Iver, Bucks. London: James Finch & Co., Ltd., 1903.

THIS book contains, in the form of a dream, the author's speculations on the so-called 'Intermediate State' between death and the second advent. Evidently the writer is not acquainted with Catholic theology, else he would not have submitted his work to this review. Under the circumstances we do not wish to bring to bear on it the trip-hammer force of theological criticism, and we put it aside by remarking that we do not believe in such a state. A treatment of this kind may find justification in poetry, but not in a work that claims 'to go further and deeper into the subject than others have done.' It is sad that a truth so definite, and one concerning us so closely, should be treated in a nebulously speculative, Vision-of-Mirzah, manner.

P. B.

THE SOUL'S ORBIT ; OR, MAN'S JOURNEY TO GOD. Compiled, with additions, by M. D. Petre. London: Longmans, Green & Co., 1904. Price 4s. 6d. net.

THE author—or rather compiler—says: 'The following pages may, on the whole, be designated as a compilation or "redaction," although some of them are, both in form and substance, from the compiler's own pen, some others in form, though not in substance, others again in neither.' Now, we do not consider that a sufficiently definite acknowledgment of the sources whence he has drawn his material, and we strongly suspect that, had he enclosed within quotation marks all that has been borrowed, very little in either form or substance would remain. For instance, he tells us that the 'substance' of one of the discourses—on the 'Need of Guidance'—is taken from the *American Ecclesiastical Review*; but we find that not only the *substance* but also nine-tenths of the entire article is word for word from it, with only a few minor changes where

the context did not suit the compiler's purpose. Also this same discourse is most misleading—unintentionally so, of course—in its present setting. The article by 'Confessarius' in the June number of the *Review* for 1901 might be interpreted in either a Catholic or Protestant sense, and conclusions as far removed as earth from heaven be deduced therefrom. The original writer recognised this, and cautioned his readers that his words were not to be understood in any Protestant sense, which words of caution are omitted in the present article. Throughout the volume there are several good things, but likewise many things from which we differ, but, as we cannot determine whether or not they are the author's own, we think it unnecessary to criticize them. In a word, we do not believe in the making of books in this way: if a man has a message of his own to convey, let him give it to us; if not, let him tell us definitely who it is that is speaking.

P. B.

THE EARLY HAUNTS OF OLIVER GOLDSMITH. By J. J. Kelly, D.D., M.R.I.A., Athlone. Dublin: Sealy, Bryers and Walker, Middle Abbey Street; M. H. Gill and Son, O'Connell Street. 1905. Price 2s. 6d.

ALL Irishmen including school-boys who read the *Deserted Village*, *The Traveller*, *The Vicar of Wakefield* and *She Stoops to Conquer*, will be grateful to Mgr. Kelly for this interesting little volume, so well brought out and so handsomely illustrated. Mgr. Kelly discusses the claims of Pallas and Elphin to Goldsmith's birthplace, and decides for Elphin. He then follows the poet to Lissoy, Athlone, Edgeworthstown, Ballymahon, and Trinity College, Dublin. There is a very interesting chapter on the relations of Goldsmith with the Gunnings of Castlecoote. The last chapter is devoted to the 'Deserted Village,' which Mgr. Kelly unhesitatingly identifies as Lissoy. The book is easily and quickly read. It is written in a pleasant and attractive style which helps the reader to acquire information under the most favourable circumstances.

J. F. H.



NOTES ON THE DECLINE OF RELIGION IN ENGLAND SINCE THE REFORMATION

WHAT is the religious condition of England to-day? Outside the Catholic Church, and that portion of the Establishment known as the 'High Church,' English Christianity is a Chinese puzzle. To the casual visitor to this country, everything, from a religious point of view, appears fair to the eye. There are the grand old cathedrals, with bishops, chapters, immense revenues and various organizations for the furtherance of church work. In the towns and in the villages, up and down through the country, may be seen churches, chapels, and conventicles of every and no design. The visitor in his hurried run through the country will be astonished at the number of parsons he sees everywhere. In the train, on the railway platform, in the public thoroughfare and back lane, he will recognise clergymen of all denominations, whose dress and general appearance indicate the school of thought to which they belong. The visitor cannot help noticing the liberty enjoyed by English clergymen in matters sartorial and tonsorial. The 'iron uniformity' of Rome is not copied; indeed, the 'Nonconformist Conscience' is as lax with regard to the shape and colour of the ministerial dress as it is rigidly opposed to certain clauses of the Education Act. The traveller need not be very long in the country to discover the generosity of the people. The English are truly generous, and whenever an appeal is made for a

religious or philanthropic object, subscriptions literally pour in from expected and unexpected quarters.

Judged by some of these external phenomena, the English would be considered a very religious people. Yet, the outward show of religion is no index of a corresponding reality within. The traveller sees only the shell which covers equally the sound and rotten kernel. Beyond that he has not time, or does not choose to probe, and his conclusions are at best only conjectures. A prejudiced visitor (and there have been a great many) to Ireland leaves the country with mingled feelings of admiration and regret. He pays a tribute to the many fine traits in the character of the people, and then follows an 'Exeter Hall' homily on the dangers of superstition. To his discerning mind, the Irish are a superstitious people, and were it not for the tyranny of the priests, something might be done for them. He conveniently forgets that his verdict against the religion of the Irish is based, not on the observations of a fortnight's tour in the country, but on nursery tales, the tradition of the public school, and the prejudiced and hostile impressions of a Protestant atmosphere. How different the impressions of one who visits the country with an open mind ! He will certainly find the people more or less given to superstition, but where is the country in Europe against which the same charge might not be brought ? And the excess of belief in the supernatural, with which the Irish people are credited, is preferable any day to the materialistic spirit, which ignores the existence of God, and a world not less real because unseen. The impartial traveller will find out in a short space of time the depth and intensity of Irish faith. Let him see the people at Mass on Sundays, or on week-days, in the churches of the cities, or the chapels by the mountain side. There is a nameless reverence in every movement of the worshippers during that great and solemn act of worship, which commands the attention even of the most irreverent. And yet, in Ireland there is at first sight no striking indication of the deep religious faith of the people. We must, therefore, look to facts rather than phenomena, and be careful to avoid in our investigations the *a priori* prejudices of which others stand convicted.

It is admitted on all hands, that, at the present day, religion in England is not very flourishing. The tendency of the age is to ignore, or call in question everything supernatural. The Scriptures are regarded as a fair subject for dissection and ridicule; the possibility of miracles is impugned; and for better or worse the people as a whole have ceased to take an intelligent interest in the Word of God. They do not read the Bible as they did ten or twenty years ago, and if this indifference continue, the English 'family Bible' will inevitably find its way into the British Museum. Materialism and irreligion are gaining ground every day, for they have cloaked themselves under the specious names of Progress, Religious Liberty and Patriotism. The people worship themselves and idealize the British Empire, and whatever contributes to the material comfort of the one and the glory of the other is diligently sought after. All their talents and unresting energy are directed to these objects of their devotion, and Almighty God and His commandments are quietly ignored. And the strange thing is, the Englishman thinks himself the best Christian in the world. He justifies himself by faith, not by works; his salvation is that he is an Englishman. To understand the present deplorable condition of religion in England one must go back and examine carefully the causes that have contributed to reduce, in the space of a few hundred years, a great Catholic nation to almost the level of civilized paganism. The seeds were sown in many soils. It will be instructive, perhaps also interesting, to note the principal variations of religious thought that have taken place since the great social and religious revolution of the sixteenth century.

Most writers, in their haste to blacken the Catholicity of England during the Reformation period, take very little account of the circumstances that made the change of religion possible. It is seldom remembered that the 'Black Death' which devastated Europe in the middle of the fourteenth century, swept away one half of the entire population, and at least two-thirds of the clergy both secular and regular.

To the Church [writes Dr. Gasquet¹], the scourge of 1349 must have been little less than disastrous. Apart from the poverty and distress occasioned by the unoccupied lands, and the consequent diminution of tithes, the sudden removal of the great majority of the clergy must have broken the continuity of the best traditions of ecclesiastical usage and tradition. Moreover, the necessity which obliged the Bishops to institute young and inexperienced, if not positively uneducated, clerics to the vacant livings, must have had its effects upon many succeeding generations. The monastic houses also sadly suffered, not only in the destruction of their chief source of income by the depreciated value of their lands and the want of cultivation consequent upon the impossibility of finding labourers in place of the tenants swept off by the pestilence, but more than all by reason of the great diminution of their numbers which rendered the proper performance of their religious duties, and the diligent discharge of their obligations, as regards monastic discipline, difficult, and often almost impossible. In numbers, and there can be little doubt also in tone, the various religious bodies had not recovered the ground lost during the year of the Black Death by the time of their ultimate dissolution.

The long and bitter wars of the 'Roses' must likewise be regarded as an element in the chain of events which rendered possible the social and political changes of Henry's reign. The long and protracted civil war completed the work begun by the pestilences of the fourteenth century, broke the power of the people, the monasteries, and the nobility; and when Henry VIII mounted the throne the King of England was practically despotic. Such, briefly, are a few of the circumstances that combined to pave the way for the destruction of the time-honoured old abbeys of England, and the religion which had been England's glory for nigh a thousand years. Whatever may be said of the lives of the monks of this period, it must be confessed that the common and ordinary routine of the monastery raised them immeasurably above the level of life around them. No one, who has studied the subject, will maintain that in or out of the cloister religion was in a flourishing condition. At the same time every candid student of history must admit that the reports of Henry's chosen commissioners were wildly exaggerated, and that religion played a larger

¹ Gasquet's *Henry VIII and the English Monasteries*, vol. i., p. 6.

part in the lives of the common people of those days than it did in the days of the Georges, or in our own time.

By the spring of the year 1536 Henry had taken active measures for the suppression of the smaller monasteries. A servile and cowardly Parliament, moved by the royal will and pleasure, had prepared the way ; and royal commissioners were despatched on their work of destruction. How the people received the visitors, and viewed the spoliation of the monasteries, may be gathered from many incidents in the history of the time. On the part of the secular clergy, the voice of Bishop Fisher, pre-eminent amongst them all for a love of sound learning and piety, was raised as spokesman in their defence. The nobility, too, pleaded for their preservation ; and the popular disapproval was expressed in the frequent risings, and petitions to the king. Lincolnshire led the way. The remarkable outburst of zeal in Yorkshire, known as the ' Pilgrimage of Grace,' when thousands of men assembled to protest against Henry's action in tampering with the faith of the people, witnessed the veneration and affection of the people for the monasteries. They protested against the suppression of the smaller monasteries, and the wholesale robbery of ornaments and jewels from the altars. The king's commissioners were busy ; the Church seemed in danger, and rumours, busily circulated, served to inflame the popular mind. Other parts of the country were not behind the sturdy Yorkshire men in showing their resentment at the high-handed action of the king. From the sacking of the smaller religious houses to the great monasteries was an easy step. Wordsworth feelingly describes the general vandalism :—

But all availed not ; by a mandate given
Through lawless will, the brotherhood was driven
Forth from their cells ; their ancient house laid low,
In Reformation's sweeping overthrow.¹

And elsewhere he pays this tribute to the nuns who suffered a like fate :—

¹ Chandos' edition of *Wordsworth's Poems*, p. 550.

The lovely nun, submissive, but more meek
Through saintly habit than from effort due,
To unrelenting mandates that pursue
With equal wrath the steps of strong and weak
Goes forth, unveiling timidly a cheek
Suffused with blushes of celestial hue,
While through the Convent's gate to open view
Softly she glides, another home to seek.¹

The Northern disturbances, in the autumn of 1536 and the spring of the following year, acted as a check upon the suppression schemes of the king. And though Henry acted with great caution for a time, urged on by the unscrupulous Cromwell and the prospect of enriching himself by a general pillage, he made up his mind to make a clean sweep of all the monasteries in the land. The rigours of martial law and the many terrible executions of monks and laymen alike did not restrain the ardour of the Catholics of the North. The 'Reformation,' on the whole, moved on with too precipitate a step for the majority of the people.

The new doctrines [says Hallam²], prevailed in London, in many large towns, and in the Eastern counties, but in the North and West of England the body of the people were strictly Catholic. The clergy, though not very scrupulous about conforming to the innovations, were generally averse to most of them. And in spite of the Church lands I imagine that most of the nobility, if not the gentry, inclined to the same persuasion. In the Western insurrection, which partly originated in the alleged grievance of inclosures, many of the demands of the rebels go to the entire re-establishment of popery. Those of the Norfolk insurgents, whose political complaints were the same, do not, as far as I perceive, show any such tendency. But an historian, whose bias was not unfavourable to Protestantism, confesses that all endeavours were too weak to overcome the aversion of the people towards the Reformation, and even intimates that German troops were sent over from Calais *on account of the bigotry with which the bulk of the nation adhered to the old superstition.*

From the borders of Scotland to the banks of the Lune and the Humber, the agitation for a time remained unchecked. In parts of the East, and later on in the Western

¹ Chandos' edition of *Wordsworth's Poems*, p. 218.

² Hallam's *Constitutional History of England*, vol. i., p. 92.

counties, the people made a determined stand for the rights of the Church, and their ancient faith. The protest of the untutored peasantry is pathetically significant. It speaks of One Church throughout the land. It tells of one font of Authority, to which allegiance was due and given. From the days of Augustine to Cranmer there was not a Christian in England who did not believe that the Pope sat in the chair of Peter and inherited his authority over England as well as the rest of Christendom. But the day came, and the authority venerated for centuries was no more. A vital change came over the land. England was wrenched from the communion of the Catholic Church by the unrelenting mandate of a licentious king, and by the selfish rapacity of a band of sycophants, who were no better than their master. Many people still clung to the hope that after the dispute between Henry and the Pope was arranged, the old religion still lingering in the mountain fastnesses would be restored. Mary Tudor's reign was almost as brief as that of the boy king; and Elizabeth followed to complete the work of her ignoble father. Two hundred martyred priests, nearly five thousand martyred laymen and several million pounds,¹ forfeited in fines, bear witness to the last fight for the ancient faith, and the thoroughness of Elizabeth's work. It was an age of fierce delights and tumultuous excitement. Change followed change; altar, cross and old religious house, pile after pile, come tumbling down; Acts of Parliament authorized and abrogated changes in the new religion, and by the Orange Revolution of 1688 the last props of the old faith were removed.

Strange, that no great prophet arose in those evil days to warn the people of the visitation that must follow the pillage and terrible persecution of God's Church. Laud, it is true, tried hard to win back to the Church the authority she had lost, but he was eight or nine decades too late, and his restless zeal and antagonism to the Puritans wrought his ruin. Laud's execution was but the prelude to

¹ In one year, during Elizabeth's reign, the sum of money forfeited by Catholics, for refusing to attend Protestant places of worship, amounted to four million pounds!

that of the king, and with the death of Charles Stuart closed one of the saddest chapters in the history of England. But little more than a century had elapsed since the Yorkshire peasants had clamoured for the retention of the seven Sacraments, and taken up arms to defend the Monasteries ; now men were crying out for the abolition of all Sacraments. The air was thick with religious doubt ; and instead of one undivided Church, there were six striving and plotting against each other, and preparing the way for the chaos of the eighteenth century.

The events of the subsequent hundred years were but the necessary outcome of the religious upheavals I have touched upon. Since the Revolution of 1688, men, seeing there was no prospect of a return of authority to the ' Reformed ' Church, began to look about for a substitute. There was no longer a Pope to whom appeal might be made in matters of controversy. The ' sufficiency ' of the Scriptures had been tried by Luther and Calvin without effect. Presbyterians, Baptists, and Quakers had recourse to the same authority to establish contradictory deductions, and the result was confusion, and not rarely intense fanaticism. The authority of the sovereign, inaugurated by Henry VIII, as an alternative to the Pope's, proved the absurdity of such a course. Down to the reign of James II there was no serious attempt on the part of the sovereign to assume personal authority over the Church, and the post-revolution kings did not pretend that their authority in matters of religion was in any sense a substitute for that which held sway till the Reformation. What then was to be done ? The Anglican Church had failed ; the official authority of the sovereign was but a title of distinction ; the Sacred Scriptures, interpreted by private judgment, turned out to be as unstable a guide as a Will-o'-the-wisp ; and such utter confusion prevailed that men wondered whether there might be any revealed religion at all. Dismay stared the Anglican Church in the face, its pulpits began to ring with apologies for the faith, the seats of learning were in a state of intellectual torpor, and a deadly paganism seemed to cover the face of the land as with a pall. Such was the state of things

towards the middle of the eighteenth century. But the end was not yet. Men had not yet reached the logical conclusion which must inevitably come to those who had broken away from the moorings of the Church of God.

Having set aside all authority it was an easy step to question the truth of the Sacred Scriptures, and from speculation and incessant doubt, the denial of revealed religion was an easy step. Now came the opportunity for the Deists. Ever since the time of Herbert, their first founder, Deist opinions had been making headway. Men and women, who were well disposed, looked out for spiritual guidance, and there was no one to point the way. Every available authority had been tried and found wanting: Rome was muzzled. The age seemed 'sicklied o'er with the pale cast of thought.' Deist writers had been hard at work, and the ground was being got ready for their campaign. Pamphleteers were busy up and down through the country, and at length the Oracle of Human Reason was set up as a last resource. Locke's theory, plausible and novel, seemed to supply the key of the situation:—

Reason is natural revelation whereby the Eternal Father communicates to mankind that portion of truth which He has laid within the reach of his natural faculties: Revelation is natural reason enlarged by a new set of discoveries communicated by God immediately, which reason vouches the truth of, by the testimony and proofs it gives that they come from God., So that he who takes away reason to make way for revelation puts out the light of both, and does much-what the same as if he would persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope.¹

This was substantially the thesis which the Deists put forward for the acceptance of the people. And many Englishmen embraced the new teaching, because it was novel and it flattered men's vanity by appealing to their reason. The times of Trajan over again: 'Ubi sentire quae velis, et quae sentias dicere licet.' The bishops were up in arms. By pastoral letters, books, pamphlets, and from the pulpit, the Deist stronghold was assaulted; and in their

¹ Pattison's *Essays*, vol. ii., p. 57.

turn the apologists of Human Reason attacked the not impregnable position of the Anglican Church. Wolstan, a famous Deist, wrote : ' If Jesus' miracles literally taken will not abide the test of reason, they must be rejected and Jesus' authority with them.'¹ For years the melancholy discussion went on, and though victory lay with the opponents of Deism, the task of bringing them back to the Church was given up as hopeless. In time the controversy burnt itself out. And when the atmosphere was cleared, it was a question whether good or harm had come of it. Meanwhile the little religion left to the people suffered considerably. The Sacraments were neglected ; the bishops and clergy were more intent on seeking preferment, than the salvation of souls, and the morals of the people were frightful. Religion, in and out of the Church, was like the valley described by Ezechiel, ' full of dry bones,' and the bones were very dry.

A further cleavage occurred in the Church when John Wesley resigned his charge. The people gathered round him everywhere, and in the remote towns and villages he was hailed with enthusiasm. A writer has said of Wesley that ' he was like the shadow of Francis Xavier,' and the comparison is not inappropriate. The new evangelist communicated his rousing energy to his followers, and they believed that the mantle of the prophet had fallen on their idol. The Church of England viewed with apprehension the new movement, and roused itself a little ; but the great mass of the nation was too apathetic to pay much heed to John Wesley or the Church whose authority had become effete, except to enforce the payment of tithes. The two stormy centuries succeeding the Reformation brought the nation to the days of the Georges, and then truly the Church fell upon evil days, and was a spectacle for the rest of Europe.

It is only here possible to indicate in a very slight way the trend of religious thought during the nineteenth century. The century just closed is chiefly remarkable for the resurrection of Catholicism, the spread and growth of Ritualism within

¹ Leland's *View of Deistical Writers*, 1837, p. 83.

the Established Church, and the further sub-division and multiplication of the sects. Many divergent causes contributed to the revival of religious thought during the first half of the century. In Germany the Catholic Church was making steady progress. France was bracing itself up after the horrors of the Revolution had passed away. The expulsion of the clergy and religious, at the close of the Revolution, seems to have been timed most providentially for England. They began to arrive in the year 1792, the year after the passing of the Relief Act of 1791. This Act had legalized the Catholic religion in England, and there had been no reaction from the liberal spirit in which the measure had been conceived. Later on the passing of Emancipation and the incurison of many thousands of Irish Catholics owing to the famine brought fresh life and vigour to the crippled Church. In the early days of the century signs are not wanting of the religious unrest that made such a stir in the Establishment some thirty years afterwards. Here and there through the country, there were good and earnest souls who, disgusted with the fare of the Establishment, were groping their way towards higher things. Thus, we find in one of Charles Lamb's letters a few beautiful and touching lines indicative of the religious yearning that, later on, took possession of the Tractarians. They were written by his sister on seeing a picture of the Virgin and Child by Da Vinci :—

Maternal lady with thy virgin face,
Heaven-born thy Jesus seemeth sure,
And thou a virgin pure.
Lady most perfect, when thy angel face
Men look upon, they wish to be
A Catholic, Madonna fair, to worship thee.¹

Towards the middle of the third decade of the century the Tractarian movement came in sight. It was the outcome of the continued stagnation and imbecility of the Established Church—the valley of dried bones in the prophet's vision. It was from out of Oxford the wind came, and though 'the exceeding great multitude' did not come

¹ Lamb's *Works*, 1852, p. 74.

together, still the effect was very beneficial. The Catholic Revival, associated with the names of Oxford and John Henry Newman, turned the minds of Englishmen to the study of ecclesiastical history. In the Universities, in episcopal palaces, and in quiet country parsonages, the new movement created a far greater stir than the Deist controversy of the eighteenth century. For a time it seemed as if a crisis were upon the national Church. Doubts and incessant questionings troubled thousands of Anglicans—clergymen and laymen alike. The enquiry was earnest and sincere and highly favourable to the Catholic Church; but in the background there was a mountain of prejudice, slander and misrepresentation, the growth of nearly three hundred years. Still the movement went on. The *Tracts for the Times* exercised a considerable influence; many Anglicans were shocked by the ‘Gorham Judgment,’ and the line of demarkation between ‘High and Low’ became more clearly defined. One section was marching Romewards; the other gravitated towards episcopal Methodism. Catholics did not look with favour upon the new movement. They kept aloof for a time, and seemed as if embarrassed at the prospect of sharing the ineffable gift of Faith with strangers and outsiders. But, the submission of the great leaders and the abuse which was heaped upon them soon aroused sympathy and disarmed the suspicion of the great majority of the Catholic body. One by one they found their way into the true Fold. The bishops of the Anglican Church grasped the dangers of the situation, and gradually let loose the ecclesiastical rein to avert further damage to the Establishment. By degrees many churches and congregations adopted Catholic doctrine and ritual, and thousands of wavering souls were persuaded that within the comprehensive folds of the Established Church all tastes—even the most ultramontane—could abide in peace. From its inception to the present day the Tractarian movement has unwittingly led thousands of souls into the bosom of the Catholic Church, and millions might have been the result, were not the Anglican mind so hopelessly Erastianized.

The evolution and multiplication of religious sects is another notable feature of the nineteenth century. The genius of constructing and inventing new religions is no longer a German monopoly. English-speaking countries have long been in the field and have outstripped the land that gave us the prince of reformers. The demand, too, for novelties in religion, is greater in England and America, and, as a consequence, the scope for industrious swindlers and religious fanatics is more wide. At the beginning of the century there was only one kind of Methodism ; to-day there are more than twenty. And the various other 'isms' have not been less inactive or inventive. A few years ago in London we had an exhibition from a new Order called the 'Theocratic Unity,' and the disclosures of this Satanic agency were so disgusting that many respectable London papers refused them insertion. Day by day there is something new or startling in the religious world. When the 'Welsh Revival' subsides and leaves behind it a trail of immorality, we shall have a second 'Torrey-Alexander' mission, or in default of that, some other religious genius will spring suddenly into fame. When is the demand going to stop ? The honest logical Protestant must eventually wind up with either Infidelity or Catholicity.

The Anglican Church, with all its prestige from the steps of the throne to the door of the soup-kitchen, is being slowly undermined, and the Evangelical Free Churches are taking its place in the affections of the lower orders of the people. It is interesting to compare the statistics of the Evangelical Churches with those of the Establishment, and to note the growing popularity of the former. The latest official returns are as follows :—

	SITTINGS.	COMMUNICANTS.
Established	7,000,375	1,974,629
Free	8,139,219	1,945,932

The number of the Established Church is only an estimate and is an evident exaggeration. Statistics, it is said, may prove anything, but, at any rate, no careful observer will deny the decline and waning influence of the State

Church. Only a few days ago we saw the statement of a very zealous vicar, who boasted that in a congregation of 10,000 souls he had 500 communicants ! In Sunday School and social work, Protestant Nonconformity is steadily gaining ground. And while the number of Anglican clergymen engaged in parochial work is not more than 21,000, the Free Churches muster a roll of 59,692, including local preachers. It is a matter for serious consideration that the total loss to all the churches in Sunday-school scholars is upwards of 30,000 ; and a still more serious matter for the Establishment is the lack of candidates for the ministry. The truth is there is an air of gentility and caste about the Church of England which repels rather than attracts the proletariat. It is the church of the squire and the upper classes generally, when they condescend to go to a place of worship. On the other hand the Nonconformist churches cater for the lower orders of the people. Their religion is very pliable ; the ritual is simple and colourless ; and the crowning note of popularity is the opportunity given to thousands of illiterate laymen to preach and 'make' a prayer.

But behind all these figures, and the formidable array of parsons and local preachers, there is a dark cloud of unbelief and agnosticism. Where there is no authoritative religion there can be no finality of interpretation, and consequently no fixed principles to guide the people in faith and morals. In other words, the people believe as much, or as little as they like, and their moral conduct is guided, not by the stringent code of the New Testament, but by natural inclination and the consideration of the punishment attaching to the violation of the laws of the realm. This attitude of mind is very common throughout England, and is not confined to any particular denomination. The result is that the moral ties which ought to make life sacred are lightly considered, and lax living is shamefully common. Every other day the newspapers record crimes that are practically unknown, or at least very rare, in Ireland—double murders, suicides, divorces, shameful violation of children, cunning frauds and swindles, in which all classes and conditions of

men figure. It is not surprising that Tennyson in his *In Memoriam* calls out for the Christ that is to be! And Bishop Philpots, who ruled Exeter fifty years ago, and whose knowledge and experience of English religious life were unrivalled, declared that 'England was not a Christian nation but a nation of pagans.' Things have changed since the famous Henry of Exeter thundered against the infidelity of his day, but not for the better. And yet there is no country in Europe half as pharasaical as England. Week by week, at political and religious meetings, we are reminded of the glories of England, its religious liberty, and the decadence of Latin and priest-ridden nations. Spain and Ireland are contrasted with England, and to these gentlemen who are happily endowed with several extra layers of superciliousness, the comparison is entirely unfavourable to Ireland and to Spain. The average Briton somehow believes that his country has a destined mission to convert and civilize the world; that the last Judgment shall take place somewhere in the British Dominions—probably Westminster Abbey—and that the Millenium shall be inaugurated by the extension of British rule to the entire universe. The Catholic, priest or layman, cannot help smiling at this self-assumed righteousness and spiritual blindness of the Anglo-Saxon. The masses are irreligious and they know it not; the classes are infidels and they persuade themselves that they are models for the rest of Christendom. Not very long ago an enterprising London journal undertook the expense of taking a religious census of London. The per-centage varied in different parts of the vast metropolis, but the church and chapel-goers were in a hopeless minority. Not one in seven of London's teeming population ever visits a place of religious worship. Writing of the inhabitants of the London slums Sir Walter Besant gives us a vivid picture of the poor, not in London alone, but in all the big cities in England.

At one end [says the famous novelist] is Houndsditch, crowded with men who come to buy and sell; and while the bells of St. Botolph call upon the faithful with a clanging and clashing which ring like a cry of despair, the footpath is filled with busy loungers

who have long since ceased to regard the invitation as having anything at all to do with them.¹

‘They are advancing slowly towards civilization,’² is the pen-picture which the same writer gives of some more East-enders. It must be confessed that their progress towards civilization is very slow. And yet the world is continually telling us of the march of intellect, the enlightenment and advancement of all kinds, which have distinguished these later times. To few ages more than to our own can we so exactly apply the words of the Apostle, in which he foretold that the time would come, when men would no longer endure sound doctrine, but with hearts a prey to unruly lusts and ears itching for the novelties of teachers, who should humour instead of chiding their vices, they would turn their backs upon truth to embrace fable. To thoughtful minds, this would seem a literal description of the times in which we live. At the present day there is no teaching from Gnosticism to Darwinism so monstrous or absurd, which does not find plenty of disciples; and there is no leader of thought, from Voltaire to Zola, so blasphemous as not to obtain a following, provided the teacher and his teaching will suffer you to believe and do what you please.

It is sad to think of it all—sadder still to think of the rising generation of young men, and their attitude of indifference towards the word of God, at the beginning of the twentieth century. Their habits and surroundings have made them anxious to find an excuse for throwing away the idea of God, and when the blasphemer turns aside to ridicule the religious impressions of their earlier years and the Bible stories they once regarded with the simple faith of innocence, they gladly accept the opportunity of freeing themselves from the uncomfortable thought of sin, and its retribution beyond the grave. What a mighty change a few centuries have brought to a people who were once so attached to the See of Peter? In those better days a simple and confiding faith prevailed; now, faith has veiled her face, and instead,

¹ *All Sorts and Conditions of Men*, p. 52.

² *Ibid.*, p. 54.

there is controversy eternal. Like the doomed souls in Milton's *Paradise Lost*, the people go on disputing, 'and know no end in wandering mazes lost.' Every Catholic, and many thousands besides, echo the regret of Wordsworth—

. how can we escape
Sadness and keen regret—we who revere
And would preserve as kings above all force
The old domestic morals of the land,
Her simple manners and the stable worth,
That dignified and cheered a low estate ?
O ! where is now the character of peace,
Sobriety, and order, and chaste love,
And honest dealing, and untainted speech,
And pure good will, and hospitable cheer,
That made the very thought of country life
A thought of refuge.¹

E. O'DEA.

¹ Wordsworth's *Excursion*.

TWO KINDRED ASSOCIATIONS

'Association of the Propagation of the Faith' . . . a special work of Providence . . . recommended to the faithful by all his predecessors . . . would not fail to do as they had done, for it is a work that assists materially in extending the reign of Jesus Christ on earth.
—Pius X, the year of his election.

'I would wish every Catholic child to be a member of this admirable Association,' referring to the Holy Childhood.
—Leo XIII, September, 1882.

NEWSPAPERS are concerned mainly with temporal interests. With such things their readers' minds are daily filled and replenished, sensation being the order of the day. And so spiritual interests must either bide their time or seek for other vehicles of communication. It seems to me that such items, particularly about the fortunes of the Church in far distant lands, will not be treated so by the I. E. RECORD. Indeed I feel certain they would be welcomed in its pages if only they could be decently presented. I will, then, make bold to draw out a little the extracts given above from two Sovereign Pontiffs, one bearing on the Association of the Propagation of the Faith, the other on that of the Holy Childhood.

But it must not be a sermon. What, then? Mostly a statement of facts, addressed principally to the junior clergy, with many of whom I have stood for years in close spiritual relations, and for all of whom I retain a lively interest and warm affection.

A priest without zeal for souls is but a machine, an encumbrance. Now here is a work of zeal of the very highest importance—to extend the Kingdom of Christ, enlightening those who are in darkness and the shadow of death. Work for which our country was distinguished from her infancy in the Faith. Scarcely had her saintly priests received the Faith, and after it, Ordination, when they burned with an ardent longing to impart the priceless gift to other nations. Their own country, though they loved it much, could not content them; it was too narrow for their zeal. Scotland and England, France, Germany,

and Italy, still Pagan in great part, can tell of the wondrous work of our Columbas and Columbanuses, of our Virgils and our Galls, and a host of other saintly missionaries.

But after about two centuries of spiritual prosperity heavy trials fell upon our country, first from the Northmen, and then from her English invaders, and last and greatest and longest of all from her Protestant rulers. I shall not trouble the reader with so trite and so sad a story, but only remark that, with priests and people, it was a struggle for life, when they could ill afford help for the conversion of the heathen or the heretic.

The storm of persecution having abated, the first of our Associations, the Propagation of the Faith, commenced at Lyons not yet a century ago, soon found a home amongst us. Yes, it came to stay, and may it ever stay. How hospitably it was received is well in the writer's memory. The light blue cover of the *Annals* was everywhere to be seen, in the houses of rich and poor, but principally of the latter. The organization was admirable, and the results abundant.

But, sad to say, there has been a falling off, not suddenly but gradually. Three dioceses are missing from the list of last year's contributors to the Propagation; five or six are accredited with only a nominal sum; and, if we remember that, of the £3,770 contributed by the whole country, the Archdiocese of Dublin has the credit of more than one half, the shortcomings of some other dioceses will be manifest. How is it? Is it that the faith of our people has become less lively or their piety less fervent? We cannot think it. Or is it that material help is less needed now than half a century ago? It is all the contrary; and this is not difficult to show. *Regiones albæ sunt ad messem*; a wide door, many doors, are open to missionary enterprise. Countries, which in the past were closed to Europeans, have been, principally within the last twenty or thirty years, thrown open. The explorer and the conqueror led the way, and the missionary, under the protection of treaties, followed in their wake. Among the four hundred millions of China

a wonderful change is taking place since the suppression in 1900 of the Boxer rising. For many years a good harvest has been reaped by infant baptisms; but now there is a decided movement towards conversion among the adult population. Mgr. Favier,¹ Vicar-Apostolic at Peking, writing in the Annals of his own Congregation in September of last year, says of his own Vicariate :—

My hopes have been more than realised. It is not as I predicted nine or ten thousand Baptisms that we have registered, but even twelve thousand, which brings the total number of Christians in this Vicariate up to sixty thousand; and we have remaining twenty-five thousand earnest catechumens for next year—surely we are indebted to our martyrs of 1900 for these marvellous results. . . . These consoling results obtained during the great calm, and without the slightest annoyance, are the best refutation of the erroneous opinion, which, perhaps, still causes Peking to be considered a most perilous mission, an opinion that has probably been strengthened by the massacres of the Boxers. A like persecution may never occur again; it may take another form; but are such evils so much to be deplored? Assuredly not: witness their fruits.

The opinion here expressed is strengthened by the intelligence which reached us a few weeks since, of the very friendly relations, even to the exchanging of presents, between the Vatican and the court of Peking. Dangers and persecutions there will be still in portions of a large and ill-governed country remote from the capital, holding out to the zealous missionary the hope of a martyr's crown; but *the country is opened.*

If we turn our eyes to the 'Dark Continent' we see other instances of the 'open door.' In the very centre, upon the equator, we have the British Protectorate of Uganda, with a bishop of our own kith and kin, Mgr. Hanlon, yielding its thousands at the preaching of the Gospel. And in the far West of the same dark continent, and under the same protectorate, we see the successful labours of the Society of African Missions. It is that territory till lately called 'the grave of the white man,' where ordinarily the missionary

¹ He was a French Lazarist, who has since gone to receive the reward of his great services to the mission.

could work for about three years only. He returns then to Europe to recruit his shattered health, goes back to the scene of his labours to work a few years longer, and then to die. Civilization is doing battle with the insalubrity of the climate, so that in the future such great sacrifices of missionary life will not be demanded.

We should not omit to mark that among these valiant labourers our country is represented fairly well ; and that in the vicinity of Cork there are two establishments, a college and a convent, working for years silently and steadily in preparation for these African missions. What credit we can take to ourselves for a work so noble and heroic the writer is not prepared to say ; the idea and the working out of it would seem, mainly at least, to belong to Switzerland. Far more extensive in this and other heathen countries are the missions carried on for half a century by the Fathers of the Society of the Holy Ghost, and the Holy Heart of Mary. Of these we need not speak ; they are too well and favourably known by their houses and colleges in Ireland to need it at our hands.

It is scarce necessary, for it is a thing of yesterday, to point out other fields for missionary enterprise in the opening of Thibet, and the granting of toleration throughout the wide Russian empire. And, among the numerous islands of the Pacific Ocean, *protected* by the great powers of Europe, the thunders of the warship are making way for the gospel of peace ; and cannibalism, and those revolting superstitions which demand hecatombs of human victims for their worship, promise soon to be things of the past. If the savage is not being civilized, he is at least learning how to labour, a condition of things highly favourable to the propagation of the faith.

But nearer to home we are brought face to face with a great peril to the prosperity of our Associations that demands immediate forethought. For many years, including even the last, France has been the principal contributor to the funds of the ' Propagation.' She has been giving more than the rest of the world. But now her infidel rulers are busied in elaborating laws for the uprooting of religion. Many of

her clergy are to be left a miserable pittance on which they could not live, and this but for a few years ; and even the highest, the Bishops, about sixty pounds a year. She will need her clergy still, for she is Catholic, which might well be inferred from the leading part she is taking still in the ' Propagation ' by the many priests she is yearly sending abroad, as well as by the munificence of her contributions. Suppose this legislation complete, which amounts almost to a certainty, she will have to *directly* maintain her clergy. How then will the funds for foreign missions be affected ? It is a question that calls for immediate consideration. Surely it is not a time for relaxing our endeavours in favour of our two Associations.

Such fine opportunities as we have seen of extending the kingdom of the Church are not given us to be neglected. ' Other sheep I have that are not of this fold ; them also I must bring ; and they shall hear My voice, and there shall be made one fold and one shepherd.' The Good Shepherd wishes the salvation of the heathen as of ourselves, and wishes it to be effected through us. How shall they hear His voice without a preacher ? And how can they preach unless they be sent ? And are we not distinctly told to pray the Lord of the harvest to send labourers into His harvest ? With such testimonies before him what Catholic can remain indifferent to the claims of the Associations whose cause we are endeavouring to advocate. ' The harvest is great ' ; never, perhaps was it greater since the preaching of the Apostles themselves. Herein it is easy to discern a special Providence multiplying fervent converts at a time when indifference and unbelief are spreading in countries old in the faith and for centuries fervent in its practice.

But if the prospect is encouraging for the conversion of the adult populations of heathendom, still more so is that for the baptism of infants. This is the work of the junior Association, that of the ' Holy Childhood,' founded at Paris, 1843, eulogized by Leo XIII before his elevation to the Sovereign Pontificate, and blessed and privileged by him on the jubilee of its foundation. It has for its protector a name that will touch a chord in the heart of Ireland, Cardinal

V. Vannutelli. 'We desire [words of Leo] on the occasion of this happy event to give it [Holy Childhood] a perpetual proof of our good will. Wherefore deferring also to the wishes of our dear Son Cardinal V. Vannutelli, protector of the whole Society, we ordain that the privileges which have been temporarily granted to it, shall be confirmed to it in perpetuity.' The Annals of this Society, not being so widely circulated as those of the 'Propagation,' we append the official account of the *privileges*, showing also the object and nature of the work itself.¹ It has been working for more

' WORK OF THE HOLY CHILDHOOD.

I. OBJECT.—To save pagan children in China, Africa, and elsewhere throughout heathendom, from the cruelty of inhuman parents, from infanticide, and from slavery, and bring them up as Christians—such is the aim and object of this most laudable and fruitful of Catholic works, world-wide in its organization, blessed by the Sovereign Pontiffs, and enriched with numerous indulgences and privileges.

II. MEMBERS.—The conditions of membership are—(1) The daily recital of a *Hail Mary*, with the invocation, '*Holy Mary, ever Virgin, pray for us and for the poor pagan children ;*' (2) A subscription of not less than sixpence a year, or a halfpenny a month. In the case of very young members, the parents may satisfy for them by saying the prescribed prayer.

LIFE-MEMBERS.—Anyone who, instead of the ordinary annual subscription, contributes to the funds a sum of not less than £4, becomes a life-member. A sum of not less than £12 entitles the donor, besides, to a copy of the *Annals* gratis for life.

Though primarily intended as a Missionary Association of Children, all Catholics, of whatever age, may become members of the Holy Childhood. Saving souls in the divinest of all good works, and it is known that no other charity saves so many souls as this much-needed work of corporal and spiritual mercy.

III. FUNDS.—Allocated each year by the Central Council at Paris to the several Missions adopted by the Association—these Missions at present (1898) are 186 in number. The funds are exclusively employed—(1) in procuring the grace of Baptism for pagan infants in danger of death ; (2) in buying children doomed to death or slavery ; and (3) in providing for their maintenance and Christian training. The number of rescued children on the funds of the Society last year (1897) was 335,173 ; and the number baptized was 474,407. Thus only can those nations be evangelized.

CLERICAL PRIVILEGES.

Priests who, as directors, promoters, heads of a circle of twelve members, or by an *annual* subscription of not less than six shillings, aid the work of the Holy Childhood, are granted faculties—(1) to bless beads, crucifixes, statues, &c. ; (2) to enrol in the Scapulars ; (3) to attach to crucifixes the indulgences of the *Way of the Cross* ; (4) to give the indulgence *in articulo mortis* ; and (5) they enjoy the personal favour of the privileged altar three times a week.

The signature of the Ordinary being required for the use of these

than sixty years (in Ireland probably over thirty) ; and yet outside the convents and colleges and some religious schools it is little heard of. This could scarce be so if the results of the work were better known. Now, what are these results ?

privileges, a printed copy of faculties will be forwarded on application to
THE DIRECTOR.

INDULGENCES.

By the Sovereign Pontiffs, Gregory XVI, Pius IX, and Leo XIII, in their Rescripts of May, 1846, of January, 1847, April, 1856, March, 1870, and of the 15th July, 1882 ; the following Indulgences are granted in perpetuity to members of the Association of the Holy Childhood, on the usual conditions of Confession and Communion, with the obligation also of praying for the prosperity of the good work.

I. PLENARY INDULGENCES.

1.—A Plenary Indulgence, on the Feasts of the Patrons of the Holy Childhood, viz., the Presentation of the Blessed Virgin (*November 21*), Feast of the Guardian Angels (*October 21*), Feast of St. Joseph (*March 19*), Feast of St. Vincent de Paul (*July 19*) and the Feast (*December 3*) of St. Francis Xavier.

2.—A Plenary Indulgence may be gained by assisting at the Holy Sacrifice offered for the living associates on any day between Christmas and the Purification, B.V.M.

3.—Also by assisting at the Holy Sacrifice offered for deceased members any day from the Second Sunday after Easter till the end of May.

4.—A Plenary Indulgence, on the anniversary day of Baptism, to directors, promoters, and collectors ; also to their immediate relatives, namely, the parents, brothers, and sisters of said promoters.

II. PARTIAL INDULGENCES.

1.—An Indulgence of *seven years*, to those who on the occasion of the festivals and general meetings of the Society, receive the solemn blessing according to the form given in the *Ritual*, and found also in our *Annals* for January, 1898.

2.—An Indulgence of *one year*, to members of Councils and Committees, as often as they take part in meetings for the good of the work.

3.—A *daily* Indulgence of a *hundred days* to promoters and collectors who recite the prescribed prayers.

4.—An Indulgence of a *hundred days* to any one (associate or non-associate) who during Christmas time makes an offering to the Divine Child in favour of the pagan children.

5.—An Indulgence of *forty days*, to any one (associate or non-associate) who speaks in favour of the Association, *toties quoties*.

N.B.—The above indulgences, both plenary and partial, may be gained by children who have not yet made their first communion, the Holy Father having dispensed with the usual condition of Holy Communion in their case—this condition, however, to be supplied by some other good work appointed by their confessor.

III. MASSES.

1.—Two Masses will be offered each month in one of the principal sanctuaries dedicated to the Infant Saviour or our Blessed Lady for all the living members.

2.—Two Masses will be offered each month in one of the above

The estimate must be a rough one, and not quite up to date. The immediate results, some millions of *Hail Marys* sent up to heaven from youthful hearts unstained by any grievous sin ; and the sum of about £140,000 (including donations) annually contributed. Ireland's part in this is between nine hundred and one thousand pounds, but for years scarce any progress is noticeable.

And the ultimate result is the baptism annually of some 400,000 infants of Pagan parents. The field of this great work is the Chinese Empire (not exclusively), where infant murder and desertion are still in practice.¹ Incredible, some readers may say. Where are the priests to baptize so many, and through the wide extent of the empire ; and if so, the Catholic population would stand much higher than it does. The answer is, the great majority are baptized in a dying state, and are now in Heaven pleading for their benefactors, and all are not baptized by priests. Many are baptized by the members of religious Sisterhoods and by educated lay baptizers. It might be added, as a matter of opinion from a constant reader of the *Annals*, that the number might well be doubled, if the means were provided to send out more baptizers, to maintain in orphanages the surviving children, and to purchase at a low figure the parental rights of thousands.

Beautiful and heaven-sent thought was this of the Holy Childhood, to constitute the children of the whole Church protectors, and, under the headship of the Child Jesus, saviours of their Pagan brothers and sisters. Nor can it be doubted that the short daily prayer and the monthly half-penny freely contributed will have a fine, softening effect on the youthful donors. It will teach them betimes the

sanctuaries also for all benefactors, one for the living and one for deceased benefactors.

3.—Mass will be offered annually the second week after Easter for all deceased members.

N.B.—In all the masses and suffrages of the Society, there is a special intention for Catholic mothers that their children may not die without Baptism ; and also that children may be worthily prepared for first communion, and may persevere in the paths of virtue.

¹ *Chambers's Encyclopædia*, art. 'China.'

lesson of Christian self-denial, and bring down blessings on the families they belong to.

Beginning this paper we enquired the cause of the falling off in Ireland of a work for which she was distinguished in history from the time of her own conversion, and have now seen it was not a want of faith or piety, or because the need of it to-day is less pressing than in the past. It is important to find out the cause, for then we shall know the remedies to apply. Now we would venture to suggest, as a cause, that the period of decadence was a time of agrarian and political unrest, when the temporal so easily gains the ascendant over the spiritual. Such a state of things is yearly being modified giving us the hope of a better future. Two other causes of a negative kind might, we think, be added, namely, the *Want of Advocacy*, and the *Want of Organization*.

Advocacy.—Our Holy Father in his recent Encyclical on the duty of instruction, attributes the apathy and indifference of many, leading to loss of faith, to ignorance of Christian doctrine. The same we think might be said of the indifference of many Catholics to the works of our two Associations. They are not known, or but superficially known, and so they are not heeded or but little heeded. There is need of an education. When martyrdoms were more numerous it was easy to keep up an interest in foreign missionary work. But martyrdoms have not ceased, and will not ; and further, the greater facilities and the wonderful success here recorded, should be matters of deepest interest to every Catholic who loves his Church. Here is a work for the zealous priest ; he will be assisted by others, but without him it must collapse. Periodical altar notices are necessary, and on such occasions interesting news from the missions, supplied by the *Annals* would be quite to the purpose.

Organization.—The idea of an association supposes rules ; no society can subsist without them ; nor will the rules work automatically. The priest, having founded or formed the association in his parish, must not withdraw his hand, but must see to the working of its rules. We have in Belgium an example showing what organisation can do, and what might be done about as well in Ireland. It is a country in

extent little over one-third of Ireland, but in population a great deal over it. The official account of last year's contributions to the Propagation is before me, and I see it set down nearly three times higher than Ireland, England and Scotland together! And not alone by her many contributions is she distinguished, but better still by her supply of labourers for the most difficult and dangerous missions in the world. For the last forty years her priests of the Congregation of the Immaculate Heart of Mary have been labouring in North China, and in the Congo, but perhaps not so long. But since 1870 the work is being consolidated by the founding and working of a seminary to equip and keep up a supply of labourers for the most arduous of missions. In this seminary of Sheut le Bruxelles there are this present year (I quote from the *Annals* of last March) 'thirty-eight novices and fifty-five students in Philosophy. At Louvain we have eighty-four students in Theology. There are besides at the Mother House fifteen coadjutor Brothers preparing for the missions, learning the various trades that will make them so eminently useful. To the novitiate for these brothers are admitted young men from eighteen to thirty years of age, who possess the necessary moral and physical qualifications, and are members of respectable Catholic families. To be admitted into the novitiate it is necessary to be of Belgian or Dutch origin, to have gone through their Humanities creditably, and to possess the moral and physical qualities necessary for their future career.' Here is an example of missionary organization and zeal worthy of imitation by the other Catholic countries of Europe. With Belgium these noble qualities seem to have been traditional, for, three hundred years ago, St. Francis Xavier, writing for help on his Indian mission, said, *Da mihi Belgas*.

Might we also take an example of active organization from those who are not working with us, but the contrary rather? There is a Protestant propaganda working principally in England and the United States, and with, *as far as money is concerned*, wonderful results. The amount annually for many years might be set down at two million pounds,

about five times greater than the results of our two Associations. Now, even allowing for the Protestantism and wealth of England and the States, so large an amount could not be brought together without an active and well-sustained organization worthy of a cause like ours ; and this without the encouragement in the way of numerous conversions of the poor infidels. Of their record a large proportion is made up of those who attend a prayer meeting for the dinner or other presents given on the occasion ; and so the money is poured in and the deception carried on. For close upon a century these missions have been at work ; but they are a huge failure, the curse of barrenness is upon them.¹

But, what is more to our purpose, those wealthy missions, by reason of their wealth, are an obstacle to be counted with in the way of our missions. There are among the ministers gentlemen who can admire a work which is admittedly better than their own, and suffer it to stand ; but the Bible-reader, well-paid agent, is a real difficulty in the way ; he must show work, and that work too often is destruction. The priest has done his work at one station, and then must go to another, for to them also he is sent, and the slender means at his command will not enable him to provide a catechist as an instructor and protector to his flock. The wolf enters, and by bribery and lying scatters the sheep, thus marring the missionary's work, to the discredit of the whole teaching of Christianity. Here, then, is another motive to reinforce our Associations, and thus strengthen the hands of the missionary who ' bears the burthen of the day and of the heat.' Give him equal means, or diminish the inequality, and, apart even from the message that he brings, he is sure to win. The contrast is so striking of the minister with his family around him, and, for the place, what might be called a palatial residence, with many of the comforts of life ; and the priest, a solitary, self-cut-off from home and friends, devoted exclusively to his work, and living like the natives on simple fare, that even the untutored savage is drawn powerfully to the latter and listens to his message. The fact (I think it may

¹ See Marshall's *Christian Missions*, *passim*.

be safely asserted) is admitted by travelled Protestants, and by such of them as read both sides of the missionary question. An example occurs to the writer, and it will be given on the authority in writing of a Protestant gentleman. Travelling abroad he fell in with a French priest who was going out on a foreign mission. The gentleman enquired when he expected to return to his home and to civilization ; and the answer was in one word—*Jamais* (never). It was a revelation, and he then compared the missions of the Catholic priests with those of other denominations in favour of the former.

From the facts and figures and authorities already quoted we may conclude:—1. That our missions to the heathen are progressing, and fairly prosperous, and that at the present day facilities are given which encourage us to work more vigorously still. 2. That our own country is not true to the traditions of her past, which we have attributed to other causes than a decline of faith or zeal among the people. 3. That the remedy for the principal cause is to remove the ignorance that obtains, if not of the work itself, at least of its importance. If this is to be done at all it must be by the priesthood, founding, or refounding, and sustaining the two Associations treated of here, in which the junior clergy principally are addressed. But why principally the juniors, since they are not the Rectors ? First, I suppose because I am happy to know so many of them, and to think they will not take it as an impertinence. And secondly, because the hands of the Rectors may be already full of work which must be done, and with energies, it may be, more or less impaired.

Should the Principal be engaged with one Association, his assistant would find room for his zeal in the other ; for it could not be supposed that any priest would hinder the work of either, and thus constitute himself a veritable *Advocatus Diaboli*. A rather dangerous experiment it would prove, to discredit or even make light of a work so strongly recommended by the Sovereign Pontiffs, so dear to the Heart of the Saviour of men, and one which has already procured the salvation of millions.¹

¹ About thirteen years ago a report was made *directly* to Leo XIII

And yet we hear such foolish words as these—worse, a great deal worse than foolish : ‘ Ireland is poor, and these monies should not be collected and sent out of the country.’ Oh ‘ tell it not in Geth ! ’ What wonderful patriots ! One is reminded of the *Ut quid perditio* of Judas. Why not rather attack the Irish drink bill, and strive to diminish the fourteen millions annually, than grumble at the four or five thousand pounds employed in the salvation of souls and in extension of the Church of Christ our Lord. Verily, if you are patriots, you are ill-natured children of the Church your mother.

Again it is said : ‘ The home charities demand all the money that can be collected ; so many poor people to be helped, and churches and schools to be built or kept in repair.’ Hear the present Cardinal Archbishop of Paris in reply :—

We must not allow ourselves to be intimidated by the thought that good works of every kind, often most urgent, such as Christian education, appeal to us on all sides. The organization and the plan of the Propagation of the Faith enable it to be developed without injury to other good works. . . . It is within the means of all, of the poorest and humblest children of the Church . . . and God has visibly blessed the thought. We are convinced that in working for the Association of the Propagation of the Faith, we shall draw down fresh blessings from God upon all our diocesan and parish work.

On so high an authority it may, I think, be asserted that no parochial work will suffer by the working of our Associations. Such a thing has not happened in all the past ; why then fear it for the future ?

But, after all, ‘ charity begins at home.’ Yes, *cæteris paribus* ; and all other things are not alike. The corporal necessity of the poorest in any Irish parish, except a case of extreme necessity, which is of the rarest, could bear no com-

of the working of the Holy Childhood since its inception in 1843, in which it was formally stated by the Director-General that it had resulted in the baptism of twelve million children of heathen parents. Now, calculating for these thirteen years, and remembering that, during this period, the result generally was between four and five hundred thousand annually, we may add six other millions, making up the enormous sum of eighteen million baptisms ! On that occasion His Holiness said ‘ It [the Holy Childhood] was a glory to the country that gave it birth ; and a glory and a blessing to all the countries that welcomed and adopted it.’

parison with the spiritual necessities of the heathen, converted or unconverted. And, take the question of church-building at home, and on the foreign missions. It is no doubt a work of zeal to build magnificent temples and expend large sums on their decoration. But the same sacred functions are performed, and the same God is worshipped in the hut-chapel with its walls of mud, and roof of bamboos, or branches of the forest trees ; and, while the latter is not sufficient for a tithe of the eager worshippers, many of our churches are but half filled with people.

There is another circumstance which adds strength to the claims of the chapel as against the church, namely that the former often draws its congregation from a circuit of twenty miles or more, who spend days in the enjoyment of the spiritual luxuries of the poor edifice. Should it not be made for them as respectable as possible, when the result would be a swelling of the Catechumenate by hundreds ? To every reader of the *Annals* such recitals are refreshingly familiar.

Now, what is our conclusion ? Can it be other than this, that every true son of the Church should look out beyond the boundary of his own country, how dear soever it may be to him ; should look to the boundaries of the Church, which are the boundaries of the world as well ; should rejoice in her triumphs and sympathize with her in adversity, as to-day in France. And this not a barren, but a helpful sympathy ; yes, helping by prayers and contributions and by every means within our reach the great labourers in those distant fields we have been surveying. The priest who is so minded, though he may feel no stirring to embark on so dangerous a mission himself, has within him—in our humble opinion—one of the surest signs of predestination.

A suggestion that deserves an earlier mention is, that as the Associations are open to donations and bequests, and have been largely aided by them, they should be occasionally made the subject of altar notices, in which the conditions necessary for a valid will might be stated. Another means of powerfully helping these missions within the reach of every priest would be, to see if there is in the parish one or

more promising subjects for the foreign missionary colleges at Wilton, Cork; or any other college or seminary, where students are prepared for foreign missions, other than the Colonies and the United States of America.

Further information for the founding or working of the Associations, and also for the necessary appliances, may be had by communicating with—for the Propagation, Rev. Joseph P. Gorman, Secretary, Committee Rooms, Parliament Street, Dublin; and for the Holy Childhood—Rev. M. Hyland, C.S.Sp., French College, Blackrock, Dublin.

Among the appliances for the working of the Junior Association, a large print, showing the work on the field itself, will be supplied on application. This will serve as an object-lesson for children in the schools, which will interest them immensely, and be productive of (for them) very large results. We speak from experience.

JAS. CARPENTER, C.M.

THE MESSIANIC IDEA—II

THE SCRIPTURES SEARCHED.—THE RESULT

I.

OUR object in the last article was to gather together the scattered Scripture evidence on which the Messianic hope rested. It may be of interest to outline briefly at the commencement of this article, the nature and growth of that hope, in so far as these may be inferred from the search of the Scriptures just completed. Needless to say, we do not find in any of the pages of the Old Testament a complete picture of the Messianic hope ; but, as we read through one sacred book after another, the picture rises up before us, and grows in ever-increasing sublimity, like some flower beautiful in its first opening that grows more lovely as each new beauty unfolds itself. Looked at in its fulness, after tracing its growth through the ages, the Messianic hope is like some marvellous picture, too great in its comprehensiveness to be the concept at first of any one mind ; but which is brought to completion by a series of brilliant artists, who laboured zealously, one after the other, in filling in the details outlined by their predecessors. It is easy to see how much more beautiful the picture would appear in its growth and completion, had we seen it under the full light of faith, but even when looked at under the weaker light that comes from unaided reason, it is beautiful still.

Before tracing the growth of the Messianic hope from Eve to Malachias, we must ask the reader to notice the close connection between the early promises and those which follow. Taken by themselves,—as already remarked—these early promises may seem vague and uncertain ; it is different, however, when they are viewed in the light of subsequent prophecies. They are then seen to be the first supports on which the Messianic hope rests, the first broad lines in the Messianic picture ; and through them

we can trace that hope to its first source amid the shadows of Eden.

It is not the followers of Jesus alone who discover this intimate connection between the earlier and later Messianic prophecies. It was recognised through every period of Jewish history, down even to the time of Christ. It was before the mind of Mary as she chanted the *Magnificat*, and of Zachary, when 'his mouth was opened and his tongue loosed' to utter the heavenly *Benedictus*; for to one of them the coming of the Messiah *was the fulfilment of the oath which Jehovah made to Abraham*, and to the other *the remembrance of the mercy He spoke to him and to his seed for ever*.¹

Thus,—we repeat it,—whether these early promises were mythical or not; they are inseparably connected with what follows; they are the origin and root of the Messianic hope.

Let us now, guided by the evidence already gleaned, trace briefly the hope itself. Its beginning, according to the Jewish faith, dates back to the beginning of sin. Hardly had the first fall thrown its darkness across the world, till the Messianic hope shed its first light of consolation, and through the ages that followed, wherever that hope was cherished, it shed comfort around the sorrow-laden. To Eve there was given but the vague promise of victory over the serpent; when or how, she knew not. With Shem, however, begins God's special predilection for one part of the human race,—a predilection which becomes centred afterwards in Abraham, and his posterity through Jacob. That posterity,—numerous as the stars of heaven,—were to be united to Jehovah by special bonds, and were destined to be the channels through which He would pour out His blessings on the human race; what these blessings are to be, is not clearly defined, but it becomes apparent afterwards. Though Abraham had passed away, the promises which centred around his personality, and which were supposed to be made to him, were jealously guarded, and had caught firm hold on the

¹ See Luke i.

people's minds, when David and the other Psalmists sang. So far from ignoring the tradition, these sacred writers made it the text for the revelations with which they were entrusted; their most sublime pronouncements were ultimately but revelations of the manner in which Jehovah had decreed to fulfil these early promises. The glory of Abraham's posterity is insisted on, but now they are told how that glory is to be realised in the person of an anointed One who was to spring from their midst, and rule over all nations. Again and again, in words of surpassing beauty, these high-souled poets, chant Messiah's praise, his indescribable greatness, his power, his sanctity, his victory over his enemies, his goodness to mankind, his love for his friends. These new revelations, explaining as they did the vague promises handed down to them, sent deeper into the Jewish people's hearts the root of the Messianic hope; while the revelations themselves received still greater definiteness from the heaven-cleansed lips of Isaias. He speaks as one who saw the Messiah face to face, and lived in the sunshine of peace, which the light of his glory shed over the earth. He describes him with all the detailed vividness of an eye-witness, and either he, or some 'great unknown,' whose genius rivalled his, describes, in words of unequalled grandeur, the glory of the New Jerusalem—King Messiah's Kingdom.

But mingling with these growing hopes, we find a darker belief, concerning some sufferer by whose wounds we were to be healed. His sufferings are connected in some mysterious way with the blessings of the Messianic Kingdom, and he himself intimately connected, if not identified, with King Messiah. This strange cloud, which throws its shadow across the brightness of the Messianic hope, is first sketched by the Psalmist, but its colours are deepened, and its form made more defined, by the pencil of the Deutero-Isaias.

Seeing the place which the Psalmists and Prophets held in the estimation of their countrymen, it is certain that, by this time at least, the firm belief in the coming of Messiah had entered deep into the heart of the Jewish people. Their

prophets afterwards repeatedly refer to the blessings which shall characterize his reign, but they utter no direct promise of his coming,—that is taken for granted. To him, however, they turn amid all the troubles that surround them, and in him they find consolation for all their sorrows. Terrible as may be the wickedness around them, and sad as they may feel in contemplating it, they ultimately rise above these thoughts, to centre the gaze of their countrymen on the promised day when all these things shall disappear, and peace and righteousness shall dwell supreme. Their thoughts may be occasioned by their circumstances, but they are not so bounded ; they soar away beyond the horizon of their own times, and seek rest within the peace of King Messiah's Kingdom. Bitterly indeed does Jeremias deplore the wickedness of the unworthy pastors, who destroy the sheep of the Lord's pasture, but he consoles his people by reminding them of the promised shepherd, who shall bring back the wandering sheep ; and Ezechiel, amid the miseries and sinfulness of his own age, turns for consolation to the time when God will put a new spirit into His people, and will bring back the flock that the wicked pastors scattered, and will feed them by the mountains of Israel, by the rivers and on all the habitations of the Lord, and will appoint over them one shepherd, His servant David.

Through all the subsequent years, until the author of the Book of Daniel gives his message to his countrymen, the hope is ardently cherished, and in the pages of that book we find it reappearing again in all its living reality. From the touch of this artist, however, the growing picture seems to have received a new colouring. Not alone is the time of Messiah's coming more exactly defined, and the identity of the King and servant more strikingly suggested, but the Messianic Kingdom itself is seemingly looked at from a new standpoint. The institution and growth of that Kingdom, over the world's greatest empires, and its comparison with them, give it a certain worldly aspect it had not till then. True, they all speak of it as extending over the whole earth, but Daniel seems to describe it as though

it were a kingdom of the earth, outrivalling in *earthly* splendour the kingdoms it had destroyed. We do not say that Daniel's words lead, necessarily, to this conclusion. It is easy to see that they do not,—but it seems to us that his prophecies contributed no small share towards the belief of the latter-day Jews, about the worldly grandeur of Messiah's Kingdom.¹

Still the splendour which, to his gaze, surrounded the Messianic Kingdom, did not make Daniel forget the dark background on which its glory seemed to repose ; Messiah was to be slain.

As the age advances, the hope grows continually more detailed. Each of the prophets contributes something towards the completion of the picture at which his predecessors loved to labour, till the last touches are given by the pencil of Malachias.

Hasty and imperfect as is this sketch of the development of the Messianic hope, it shows how uniquely strange was the central dogma of the Jewish faith. Bequeathed to them,—at least according to their own thinking,—from the remotest antiquity, it remained through all their history the vivifying principle of their religious creed. Far from withering away as the race grew older, it expanded during each generation with a more vigorous and more undying life. Its continuity was faithfully preserved through all its varying developments, and in its latest form it may be reasonably interpreted, as a detailed explanation of the Divine method of fulfilling the earliest promises from which it sprang. Looked at in its completion, as seen in the Old Testament pages, even by eyes closed to the light of faith, it is the abiding hope that Jehovah, faithful to His oft-repeated promises, would raise up a great Son of David,—beautiful above the children of men, and more than human in his majesty, who would sit upon the throne of his father, and would establish a new kingdom of world-

¹ Such belief was certainly widespread at the time of Christ, and was shared even by Christ's disciples long after they left all things to follow Him. Even after His resurrection His chosen ones asked would He this time restore Israel (Acts i. 6). See also Luke xxiv. 21, where they hoped it was He that would have redeemed Israel.

wide extent, where peace and justice and judgment should for ever dwell, and over which he would for ever reign. Far beyond the limits of the Promised Land would that Kingdom extend, yet Sion was to be its centre and its chief glory. Unlike the kingdoms typified by the statue of Nebuchodonozer, it was to be indestructible, and its splendour chiefly religious. It was to be established while the Temple stood, and seventy weeks after the Persian had permitted the remnant that returned to rebuild the walls of Jerusalem. Messiah, the King and founder of that empire, was to be a prophet also, a shepherd over his people, and a priest. He would purify the sons of Levi, and in his Kingdom there would be a new sacrifice,—a clean oblation,—offered not merely in Jerusalem, but the whole world over, from the rising of the sun to the going down of the same.

We need not dwell again on the mysterious connection between Messiah and the sinless servant. But it may be well to remark, that the reality of such a connection is unaffected by the inability of pre-Christian Jews to discern it. It is by no means essential to prophecy that men must know beforehand the precise manner in which the prophecy is to be fulfilled; it is enough if the fulfilment, when it takes place, be such that men can see in it a real accomplishment of the promises made, and not a mere accidental similitude between two disconnected facts. And so, even though the Jews who looked for the fulfilment failed to understand the full connection between Messiah and the servant, or entertained mistaken ideas about the general character of the Messianic blessings, their error need not disturb us. Even though the supposed realization in Christ is not the kind they expected, it is still possible for us to say whether it be not the true accomplishment after all; whether the correspondence between the life of Christ and the promises on which the hope rests is of Divine institution, or the result of chance, and so whether the difference between it and the Jewish hope be not due to Jewish error.

THE RESULT CONFIRMED

II.

Having tried to outline the Messianic hope, as it is revealed to unaided reason, in the pages of the Old Testament, it is well, before seeing how far the hope has been truly realized in Christ, to see how far the evidence already obtained may be confirmed and supplemented from other sources. From the Talmud and Targums,—works dealing with the Old Testament, and written by Jewish scholars,—much interesting information might be adduced, but the space at our disposal forbids a full study of them. Yet for the sake of the information they give regarding Jewish belief, we must find place for their commentaries on a few of the passages controverted by Rationalists.

In the Jerusalem Targum, as well as in the Targum of Jonathan, we find clear evidence that the Messianic hope rested on foundations supposed to be as ancient as the human race. Paraphrasing the Protoevangel, the Jerusalem Targum, says : ‘ When the children of the woman labour in the law, they shall smite the serpent’s head, and shall kill it ; but when they forsake the precepts, it shall smite them. Yet,’ it adds, ‘ there shall be a remedy for the children of the woman, but for thee, O serpent, there shall be no remedy, *for they shall hereafter perform to each other a healing in the days of King Messiah.*’¹

True, these Targums are not as old as the passages they paraphrase. They were written when the Messianic idea was developed, but they throw an interesting light on the traditional Jewish interpretation of the passage, as well as on the Jewish concept of Messiah’s work. Equally interesting is the interpretation given in the Talmud and Targum Onkelos of Jacob’s famous prophecy. Because of this prophecy, the Talmud gives ‘ Shilo ’ as one of the names of Messiah, while the Targum Onkelos paraphrases thus the well-known passage in which that word occurs : ‘ Until

¹ Targum Jonathan has practically the same.

the time that *King Messiah* comes whose is the Kingdom.' ¹ Elsewhere in the same Targum Messiah is styled the mighty King of Jacob's line, and in many of the Targums on the prophecy of Balaam, it is stated explicitly that 'the star that is to arise out of Jacob' is King Messiah.

Rationalists, anxious to explain away the Messianic import of the Second Psalm, indulge in theories about the feelings of the Psalmist, whose hopes and aspirations as he wrote this Psalm swelled beyond the actual and realizable, into an ideal region of anticipation.² Perhaps they have a charism for discerning the minds of these sacred writers, but their opinions are very much at variance with the Rabbins, who, commenting on this Psalm, say, in the *Midrash Esther*, that the war spoken of in the first verse is that which Gog and Magog shall wage against Israel *in the days of King Messiah*, and who in the *Zohar* state explicitly that the anointed One is King Messiah, and in the *Midrash Tehillim* that the words 'Thou shalt rule them with a rod of iron,' were addressed by the Holy God to Messiah.

Equally instructive is the difference between the Rationalistic interpretation of the other Psalms, and the traditional belief of the Jews as reflected in the records under consideration. Paraphrasing the fourth verse of the Forty-fourth Psalm, the Targum has '*Thy beauty, Oh King Messiah*, is superior to that of the sons of men;' and in the eighth verse, '*Thou, Oh King Messiah*, because thou lovest justice.' Again, in the first verse of the Seventy-first Psalm, it has: 'Oh, God! give the decrees of Thy judgment *to King Messiah*;' and commenting on the Hundred and Ninth Psalm—which, according to Davidson,³ was written by some follower of David when the legendary tradition (!) regarding Melchisedec began to appear, the Midrash says the King sitting at the right hand of Jehovah is *Messiah*. We leave to the 'new exegetes' the task of

¹ It is very much disputed whether the meaning of the passage in question is until Shilo (i.e. Messiah) comes, or until he (Juda) comes to Shilo (a town in Palestine).

² See Davidson's *Introduction to Old Testament*, ii. 282.

³ *Lib. cit.* ii. 285.

defending their views in face of an opposing traditional belief entertained by men uninfluenced by the claims of Jesus Christ.

While admitting that, like the eunuch whom Philip accompanied on the road from Jerusalem to Gaza,¹ the Jewish people felt puzzled to know the meaning of Isaias when he spoke of Jehovah's sinless servant, we still find here and there² traces of their belief in the identity of that servant with the Messiah, but nowhere in the literature of the Talmud or Targums, is there a word about 'Idealized Israel,' or the 'true and effective Israel,' or any of these phantasmagoric beings conjured up by the magic of our latter-day prophets.

Other passages might be cited from the Rabbinic literature, but we must rest content with what is given.

A more full and satisfactory evidence, however, of the Jewish hope, and of the Jewish interpretation of the passages cited as Messianic, may be found in the New Testament. It is needful to state at the outset how the New Testament evidence can be of any value in the present enquiry. Taken as an historical record, its evidence is two-fold. It tells *directly* of the belief existing amongst the followers of Jesus Christ, but *indirectly* of the Jewish interpretation of many of the Messianic passages; for it reveals to us how the Apostles argued from these passages in favour of Jesus Christ against their countrymen. It may be said that it is not fair to accept as evidence of the Jewish faith the interpretation of men prejudiced, perhaps, in the interest of Jesus. But it is easy to meet such an objection. The Apostles shared with their countrymen the Messianic hope. That hope, as already stated, was based on the Scripture, and the object of the Apostles was to show that what on the admission of all, was said in the Scriptures concerning the Messiah, was verified in their Master. In trying to prove its fulfilment in Christ, they

¹ Acts viii.

² Commenting on Isaias xlv. the Targum has: 'Behold my *servant the Messiah*. I will bring him near.' Again, on the tenth verse of the forty-third chapter it has: 'And my *servant Messiah* in whom I am well pleased.' While in the thirteenth verse of the fifty-second chapter it has 'Behold, my servant the Messiah shall prosper.'

might be suspected of party feeling, but we do not cite them here by reason of their own personal beliefs, but as indirect witnesses to the belief of their countrymen. The fact that they tried to vindicate, from certain passages in the Old Testament, their Master's claim to the Messiahship before their countrymen, who founded their belief on the Scriptures, shows that those passages cited by them, were considered by their countrymen to have a Messianic import. They may, indeed, have often tried to show their countrymen a new meaning in the promises cited, but the very fact of appealing to these promises, shows that the Jews looked on them as Messianic, even though they rejected the interpretation given by the Apostles. If they did not so look on them, the Apostles appealing to them were only ruining the cause which they tried to forward. Let us exemplify this by, say, the sermon of St. Peter on Pentecost Sunday, or by any of St. Paul's discourses in the Jewish synagogues. How could these Apostles more effectually draw upon themselves the derision of their hearers, than by trying to prove the claims of their Master from Old Testament passages in which no Jew admitted a Messianic meaning? Were they not stultifying themselves, by telling their countrymen that in some act of their Master's life, a prophecy was fulfilled, which prophecy their countrymen already interpreted of David, or Solomon, or Ezechias, or some other renowned ancestor, and of him alone. To argue effectively you must have some common ground with your adversary, some thesis which you and he accept; and from which you may deduce the truth of your own contention. This was the common ground between the Apostles and their unbelieving countrymen;—the mutual acceptance of certain Scripture passages as Messianic, and the duty of the Apostles was to show that in Christ the promises contained in these passages were verified. It is not with their success in this latter point that we are concerned now; but with the implied admission of the Jews that the passages cited were Messianic. Our point is, that the fact of the Apostles arguing from these passages shows that their Messianic

character was admitted by all sides, and we emphasize the point, because once it is established a flood of light is thrown on the traditional Jewish belief, and our interpretation of the passages discussed in the preceding article receives indestructible confirmation.

Before directing the attention of the reader, however, to these different passages, scattered through the pages of the New Testament, it will be of value to show from the same source the keenness with which the Jews looked forward for the fulfilment of their long-cherished hope.

Josephus, in his *Antiquities* and *Wars of the Jews*, bears unsuspicious testimony to the truth of the twenty-first chapter of the Acts, concerning the Egyptian who 'did raise a tumult, and lead into the desert four thousand men who were murderers,' and it is well known that his followers flocked to his standard, because they thought he was Messiah coming to establish his kingdom. Again, from the Samaritan woman who spoke to Jesus at the well,¹ we get another unprejudiced evidence. The Samaritans had only the Pentateuch, and yet this woman tells Jesus that she knows the Messiah cometh, *and that when he comes he will teach them all things*. More explicit still is the question put by the Pharisees to the Baptist,² 'Art thou *he who is to come*, or are we to expect another ;' and St. Luke,³ speaking of John's preaching, says they were all thinking in their hearts whether he might not be *the Christ*.

Furthermore, in all controversies of Christ and His Apostles with the Pharisees, the question of a Messiah being promised is never raised. That is taken for granted, and the matter for controversy is, what the Messiah was to be like, and whether Jesus could reasonably lay claim to the fulfilment of the promises.

In questioning the Pharisees about the meaning of the Hundred and Ninth Psalm,⁴ Jesus assumes as admittedly that a Christ is expected, and the Pharisees' reply, so far from denying such an assumption, admits it. Though the Jews clamoured for our Saviour's death before Pilate,

¹ John iv.² Matt. xi. 3.³ Luke iii. 15.⁴ John ii. 24.

their accusations by no means disproves that expectation,¹ and underlying Peter's confession in Christ's divinity² is the assumption that a Redeemer was promised and expected by all.

More strikingly still is the vividness of that strange hope revealed in the language of God's servants among the Hebrews. Listen to Elizabeth,³ as she asks whence is this to her that the *Mother of her Lord* should visit her; or to that mother,⁴ as her soul magnified the Lord, because He hath received Israel His servant, *mindful of His mercy to Abraham and his seed for ever*. Listen to Zachary,⁵ when his tongue is loosed to bless the Lord, because *He hath fulfilled His promise, which He spoke by the mouth of His prophets from the beginning, and remembered the holy testament which He swore to Abraham and to his seed for ever*; and hear him as he sums up the prophecies of Malachias, Zacharias, and Isaias, in foretelling the destiny of his child, who was to be called the Prophet of the Most High. Listen to the aged Simeon, who was *waiting for the consolations of Israel*,⁶ and had received an answer from the Holy God that he should not see death before he had seen the *Christ of the Lord*. Listen to him as he blesses God, and chants his *Nunc Dimittis* because *his eyes had seen the light to the revelation of the Gentiles, and the glory of the people of Israel*; and hear Anna,⁷ as she spoke of Christ to *all that looked for the redemption of Israel*. Deny if you will that these sublime canticles, were spoken as St. Luke gives them, yet one fact is written indelibly across them all,—the existence of an anxious expectation that some Saviour of Israel was to come,—an expectation which had not grown up in the age of the speaker, nor was confined to the holy ones amongst the people; but which had entered into the very fibre of the people's lives, and was continually dwelt upon by their prophets since God first sealed His covenant with Abraham.

It is needless to dwell further on this point. We can confidently challenge anyone to cite one single passage from the New Testament, or from any authentic historian,

¹ John xix. 17.

² Luke i.

³ Matt xiv. 16.

⁴ Luke ii. 29–32.

⁵ Luke i.

⁶ *Ibid.* ii.

⁷ Luke i.

to show that the Jews at the time of our Saviour did not ardently look forward to the coming of Him, whom they believed was promised of old.

Relying on the principles stated a few pages above, we may now glance through the pages of the Gospels and Epistles to find out the Old Testament passages on which the Jews rested their hope.

St. Matthew is continually pointing to Christ as the One foretold by such and such a prophet. His birth of a virgin is a fulfilment of Isaias' famous prophecy¹; while His birth in Bethlehem is a fulfilment of Micheas.² Stranger still, the mission of St. John the Baptist is the fulfilment of a prophecy which, taken literally, seems to refer to the return from Babylon. Rationalists³ may object to the existence of a double sense in any Scripture passage; but St. Matthew's interpretation of this and other prophecies, proves that the Jews, rightly or wrongly, admitted such a meaning. Nor does it obviate the difficulty to accuse St. Matthew of 'accommodation.' His object is, to show that Christ is the Messiah, and if he applies to Him any text not recognized by the Jews as Messianic, he is damning his own cause. St. Matthew does not deny the literal reference in this passage to the return from Babylon; but his interpretation shows that the Jews recognized in the prophecy something more than a description of the return.

Again, on the dwelling of Jesus on the shores of Capharnaum and Zabulon⁴ he sees a fulfilment of Isaias' prophecy concerning the people 'who sat in darkness and the valley of death.' More important still, he tells us that Christ, who certainly claimed to be the Messiah, declared in His immortal sermon on the Mount, that He

¹ Matt. i.

² Matt. ii.

³ e.g., Davidson, *Introduction to Old Testament*, iii. 79. Dr. Forbes in his book, *The Servant of the Lord* (p. 218), develops a rather interesting theory about the double sense. He tries to show that the Hebrew prophets accompanied their messages with some outward sign *in act* of these messages; and that the people knowing this, were always prepared to trace a connection between the sign and the thing signified. Whatever may be the value of this theory, it is certain that the Jews did recognise a double meaning in many of the Old Testament passages; one referring *literally* to the near object; the other *mystically* to an object more remote.

⁴ Matt. iv. 15.

came not to destroy the Law and the Prophets, *but to fulfil them*.¹ What is implied in such an assertion is too evident to need explicit statement. In the humility shown by Jesus, when He charged those whom He healed that they should not make Him known, and in His unwillingness to excite the Pharisees' envy, the same Evangelist² sees a fulfilment of Isaias' description of the servant of Jehovah, who would not contend nor cry out, who would not break the bruised reed nor extinguish the smoking flax, till he sent forth judgment unto victory. The fact of Jesus sending two of His disciples from Mount Olivet to bring to Him the ass and the colt from the neighbouring village, before His triumphal entry into Jersusalem,³ was done that Zacharias' prophecy might be fulfilled; and even Jesus Himself,⁴ we are told, sees in the desertion of His disciples on the night of His passion, a verification of Jeremias' words: 'I will strike the shepherd and the sheep of the flock shall be dispersed.' In the purchase of the potter's field by the blood-money of Judas, St. Matthew⁵ sees a fulfilment of the prophecy of Jeremias concerning 'the thirty pieces of silver, the price of him that was prized by the children of Israel;' while in the division of the garments⁶ is verified the words of the Twenty-first Psalm: 'They have divided my garments amongst them and on my vesture cast lots.'⁷

Reading on through the pages of the New Testament, we get fuller knowledge concerning the promises on which the Hebrew people founded their faith. The message of the angels to the shepherds on the first Christmas night⁸ is a beautiful proof of the Jewish belief at the time. They were tidings of joy to them, and to all the people,—

¹ Matt. v. 17.

² *Ibid.*, xxi.

³ Matt. xxvii. Such a prophecy is not found in Jeremias, but it is in Zacharias. For an explanation of the seeming error see McCarthy's *Commentary on St. Matthew's Gospel in loco*.

⁴ Matt. xxvii. 35.

⁵ Many of these passages occur elsewhere in the New Testament, especially in the Gospels of St. Mark and St. Luke, but always for the same purpose—to prove that Christ is the Messiah.

⁶ Luke ii.

⁷ Matt. xii.

⁸ *Ibid.*, xxvi. 31.

Saviour is born to them, who is Christ the Lord—and the meaning of the angel's words was not intelligible to these simple pastors on the hill-sides of Judea, for they went over to Bethlehem, *to see the word that is come to pass.*

The interpretation of the Fifty-first chapter of Isaias given by Christ in the Synagogue of Nazareth, deserves special notice. After reading the opening verses of the chapter¹—verses which Rationalists ask us to believe were never meant for fulfilment in Christ—that same Christ says: 'This day is fulfilled the Scripture in your ears.' Did any of His hearers deny His interpretation, pointing out that it was of 'Idealized Israel' the Prophet spoke? Perhaps they, too, were the victims of 'stereotyped exegesis,' but their beliefs are not obscurely hinted at, when the Evangelist says, 'all gave testimony to Him.' True, they rose up afterwards and thrust Him out of the city. But why? Read the Evangelist's account and see.

Again, see with what confidence St. Peter on Pentecost Sunday,² points to the wonders they all have witnessed as the fulfilment of prophecy. These strange things were not, as some mockingly said, the effect of drink; they were the fulfilment of Joel's famous words. Neither was it of himself David spoke, when he said that God would not leave his soul in hell, nor suffer His holy one to see corruption; he knew that *God had sworn to him with an oath, that the fruit of his loins should sit upon his throne, and foreseeing this, he spoke of the resurrection of Christ.* 'Therefore,' St. Peter concludes, 'let all the house of Israel know most certainly, that *God hath made both Lord and Christ, this same Jesus whom you crucified.*' The mind of Peter regarding the Messianic nature of those prophecies is pretty evident, while the three thousand conversions caused by his discourse, show how much his application of the prophecies to Christ agreed with the traditional notions concerning them. On a subsequent occasion³ Peter tells the admiring multitude how the death of Jesus was only the fulfilment of those things which *God hath shown by the*

¹ Luke iv.² Acts ii.³ Acts xiii.

mouth of His prophets,—that His Christ should suffer,—and he points to Jesus as the prophet foretold by Moses.

Take again the exhortation of Paul in the Synagogue of Pisidia.¹ The central idea in his appeal to his countrymen is, that Jesus is the Saviour raised up by God to Israel from the seed of David *according to His promise*; and the same idea is again uppermost in the great Apostle's mind when he argues from Moses and the Prophets concerning Jesus, with the Jews at Rome.

We have not exhausted the test of the New Testament references to the passages discussed in searching the Scriptures, but we have sufficiently proved the truth of our contention. In all these different passages, and indeed wherever Jesus or His apostles address their countrymen, one fundamental idea is taken for granted on both sides,—a Messiah was expected,—and though one may deny the real fulfilment in Christ of the passages cited, the circumstances in which they are adduced show that they were recognized by the Jews of the time as Messianic.

We thus find from this imperfect study of the New Testament, and of the Talmud and Targums, that the conclusions arrived at from our search of the Scripture, were faulty only in their insufficiency. They were true as far as they went, but they did not go as far as the Jewish belief. They did not penetrate to that more spiritual feeling of the Jewish people, which threw a halo over all their Scriptures, and revealed to them depths of Messianic meaning in passages that we passed over unheedingly. They revealed to us, indeed, a hope that entered into the very fibre of Jewish life, intensifying its blessings and mitigating its sorrows; but they left unexplored the deeper and more secret recesses of the nation's heart, where expectancy was still more active, and hope more ardent, and life more strange.

It is a strange fact in the world's history,—that ever-abiding, ever-growing hope of the Jewish people, that God would yet raise up Israel and make her queen of

¹ Acts iii.

nations ; but stranger still is the definiteness which that hope assumed through the ages of the nation's history. And yet there are men who dogmatically declare, that such hope is merely the outcome of national aspiration, the ideal of a liberty-loving, spiritual, but oppressed people, longing for the return of a departed greatness. It is hopeless to reason with such men ; their ears must be shut to all argument whose eyes are closed to the indestructible facts just outlined.

It is more than a century ago since a certain writer, struck by the similarity between the history of the Irish and of the Jewish people, and basing his theory on that similarity, tried to prove that both races were descended from Abraham. The resemblance in their aspirations is striking indeed, but how clearly the difference shows the superhuman character of the Jewish hope. Like Sion's :—

Our exiles 'mid dreams of returning,
Died far from the land it were life to behold.

Like her's :—

Erin's sons in the days of their mourning
Remembered the bright things that blessed them of old.

Yet, read through the pages of Ireland's sweetest poets, or listen in admiration to the promises of her most sanguine orators, and where is there aught to compare with what we have just seen. There is indeed a longing desire for better days, and a fervent hope that yet Dark Rosaleen may reign and reign alone ; but compared with the Jewish hope how vague it all is. Set these hopes beside the promises of Isaias, enraptured at the sight of the child whose advent means joy for Israel, or beside the promises of Jeremias, or Daniel, or Zacharias, or Malachias, or Micheas ; admit, as you must, that the patriot's heart was as warm beside the Shannon as beneath the cedars of Lebanon ; then say if you can that there was no force in Israel,—no superior spirit, whispering its inspirations and sustaining its hopes, and telling it what human minds dare not predict.

We ask the reader to notice that we have not, throughout this study of the Jewish hope, centred our attention

on any one prophecy or prophet. We wished rather to set forth the whole evidence as we found it in the pages of Sacred Scripture, that we might the better see how each part fitted in with the other, part sustaining part, and the whole presenting an unmistakable reality. Before science enabled men to say with truth *ex pede Herculeum*, there might, perhaps, be many parts of the human frame from which alone men could not decide with certainty as to the nature of the being to which such part belonged. Yet, even in those days, mistake was impossible when all the parts were knit together; and so it is with the Messianic hope, as we have found it. No single prophecy is sufficient to reveal the nature of that hope, yet, when all the prophecies are knit together, there is no room for doubt.

We are aware that in arguing from the New Testament, we assumed its veracity as a history, but of course such assumption is not let pass unchallenged. Basing their theories on the supposed late authorship of the New Testament books, some deny that they represent accurately the faith of the early ages. The interpretation they give of the Old Testament prophecies, we may be told, were those current amongst the faithful after Christians had begun to read into the Jewish Scriptures the life of their Master. On this view our argument would only prove that at the time the books were written the *faithful* looked on those passages as Messianic. It would only leave unproved the important point—that the *Jews* of our Lord's time regarded the prophecies in the same light.

The reader may estimate the value of the objection from the assumption on which it rests. But taking the argument on its intrinsic merits, of what avail is it. If our only evidence of early Jewish belief was that furnished by the New Testament, and if the late authorship of the latter were proved, there would be a real force in the difficulty. But the New Testament is not our only nor our chief source of evidence regarding the Jewish hope. We merely sought from its pages confirmation of a conclusion already established from the Old Testament, and strengthened by the Talmud and Targums—books not under

Christian influence. Take away the New Testament passages in which there is a *mystical* reference to Messiah, and where do we find a passage interpreted of Jesus, which from the Old Testament alone we did not discover to be Messianic? The New Testament presents to us as actually fulfilled in Christ, what the Old Testament promised would be fulfilled in Messiah. The New Testament assumes as admittedly Messianic those passages, which from independent sources, we have proved were certainly such. What, then, becomes of the objection? So far from the New Testament interpretation, of the Old Testament passages cited, being that of a later age, and a Christian people, it is certain that whenever the New Testament was written, and by whatever hands, its account of Jewish belief at the time of Christ is the true one; and thus the objection, so far from militating against us, is turned on the heads of its authors. We can confidently challenge anyone who maintains that the New Testament interpretations misrepresent early Jewish belief to explain the harmony just pointed out between the Old and New Testaments.

Our object in these two articles was to place before the reader an outline of the Jewish hope, and the foundations on which it rested. In the next article we shall try to outline the claims of Christ to have fulfilled such hopes, and to see whether, in His life's work, there can be found any real fulfilment of those promises dating from the ancient days.

THOMAS P. F. GALLAGHER.

(To be continued.)

DONATISM AND ANGLICANISM

A FEW months ago two new Anglican Sees were erected, at Southwark and at Birmingham, and as a consequence two Anglican prelates received titles which were already borne by Catholic Bishops. So there are now two Bishops of Southwark and two Bishops of Birmingham. There is no novelty in the situation, yet whenever such a state of things comes about, it must give matter for reflection to some Catholic-minded Anglicans, inasmuch as it emphasizes, with a sort of pictorial plainness, the division that was introduced into English Christianity by what some are pleased to call the Reformation settlement.

Such Anglicans may naturally turn to a sixpenny reprint of a book entitled *Roman Catholic Claims* by the Right Rev. Charles Gore, which appeared while the preliminary business of the new bishoprics was under discussion. The first edition of *Roman Catholic Claims* was issued in 1888, when its author was Principal of Pusey House ; the reprint bears on its cover the title of its author as Bishop-Designate of Birmingham.¹

Early in the March of this year Dr. Gore was enthroned in the Midland Capital, and the postal authorities are no doubt by this time getting used to the 'dual episcopate.' But there are others besides postmen who are interested in a double bishopric, for a situation of this sort has at any rate a *prima facie* look of schism about it ; and the word 'schism,' be it remarked *per transennam*, finds great favour with High Church controversialists. Chapter VII., on the nature of schism, ought to be interesting to English High Churchmen at least. The readers of the chapter will find no hesitancy in Bishop Gore's condemnation not of schism only, but of the schismatical temper. Evidently with approval he quotes one ecclesiastical writer who holds

¹ Since this article was written an answer has been provided to the points raised by Bishop Gore. It is written by the learned Benedictine, Dom John Chapman, of Erdington Abbey—*Dr. Gore on the Catholic Claims*. (Longmans. 1s. and 6d.)

that martyrdom to prevent division is more glorious than martyrdom to avoid idolatry ; and another who teaches that ' nothing is more serious than the sacrilege of schism.'

But it is natural that a High Church Bishop should write a chapter on this subject, with the Anglican Church in his eye. The condemnation of schism must be made to square with the Anglican theory of a divided though not dis-united Christianity. The Church is one ; but the Anglican, the Roman, and the Eastern branches have a sort of separate existence ; all are parts of the true Church, Christian and Catholic, for all accept the Creeds and acknowledge the supernatural powers of the priesthood, and inherit the Catholic doctrine of the Sacraments. The three branches form, so to speak, one essential Christianity. That is the theory ; it is difficult for a Papist to appreciate it ; to tell the truth, it reads as if the metaphysics of *de Trinitate* had found their way into the treatise *de Ecclesia*.

It is the ordinary High Church conception of unity, and the basis of the Anglican theory of schism, yet we may well ask, where shall we find schism if it is not already present in the three-fold Christianity of East, Rome, and British Empire ?

Dr. Gore explains that a distinction is to be drawn between schism which is *from* the Church, and schism which is *in* the Church. Schism which is *from* the Church is a forfeiture of Catholic communion, ' a withdrawal from the legitimate succession of the Catholic Church.' That schism which is *in* the Church may be described as a split which still leaves the fragments within the bounds of the Universal Church. Neither East, nor West, nor British Empire can be excused from the latter form of schism, since all branches are in some degree responsible for the miseries of a divided Christianity.

What then is the schism of the greater, the deadlier sort ? Where is that exemplified in history ?

Dr. Gore points to the Donatists as one of his examples of schismatics who separate themselves *from* the Church. In their case there was a genuine break from Christian unity. The Bishop is aware that the Donatist schism has

a special interest for us, for he writes: 'Since the days of Dr. Newman's *Apologia* at any rate it has been the fashion to compare the condition of the Church of England with that of the Donatists.'

These words send us back to that passage in the *Apologia* which describes the most important step in Newman's conversion. Wiseman had written an article in the *Dublin Review* of August, 1839, against the Tractarian view of the Apostolic succession in the Church of England. The greater part of this article was occupied with a comparison of the English Church and the Donatist schism. A Protestant friend drew Newman's attention to it, and read the article aloud to him. He read on till he came to a passage written by St. Augustine against the schismatics; then he paused and read the passage over several times—'*Securus judicat orbis terrarum.*' The pregnant sentence was a challenge thrown down to the African seceders—but had it not a modern application? It showed the Donatists in their isolation from the life of the Catholic world,—but was not the English Church cut off from the great company of the faithful? '*Securus judicat orbis terrarum*'—the words rang in Newman's ears like the refrain, *Tolle Lege* which converted the great doctor of Hippo himself. Though the refrain soon died away, the sentence of Augustine had entered Newman's soul, 'One who has seen a ghost can never be as if he had not seen it.' The historian of Tractarianism writes of the incident: 'From that time the hope and exaltation, with which, in spite of checks and misgivings he (Newman) had watched the movement, gave way to uneasiness and distress.'¹

The course of Donatism is too complex to be described here, but it will be of use to recall the circumstances under which it arose, and be it noted in advance that it is not in these circumstances that the similarity between the ancient schism and the modern is to be sought, but rather in the situation they created. The causes of division in religious matters may be very unlike, it is in the effects that the

¹ *The Oxford Movement*, by R. W. Church.


similarity between sect and sect appears. Schisms have always resulted in the division of Christian peoples, in the awakening of the bitterness of controversy, in the obscuring of divine truth, in dissipated religious effort, and the seeming justification of indifferentism. In the case of Donatism there was added moreover the scandal of a divided episcopate, a separate clergy and separate churches for worship in one district.

The important Church of North Africa, from the time when it emerged into history, is seen to have borne its share of persecution at the hands of the Roman power. In the year 303 Diocletian inaugurated what is known as the last of the great persecutions, and Africa was the theatre of its terrible fury. The edict was directed principally against the clerical order and the materials of religious worship, the church furniture, the sacred vessels, and especially the Sacred Scripture and the liturgical books. The religious libraries possessed by the different sees were searched out by the Roman officials. Some of the bishops, intimidated by the threats of the searchers, gave over the sacred volumes, and these became hateful in the eyes of the brethren as cowards and traitors (*traditores*). Donatus of Casenigre was particularly active in influencing the faithful against the betrayers of the books, and did much to sow the seeds of division throughout the African Church.

The persecution ceased and Constantine gave a stable peace to the Church, but the dissension between the excited factions continued. Shortly before the accession of Constantine, the schism entered upon a more decided phase of existence, when the Bishops of Numidia elected Majorinus as Bishop of Carthage in opposition to Caecilian. The ground of their action was that Caecilian had been consecrated by a traitor-bishop. The example set in the principal African see was followed throughout the province. Councils of Arles and Rome could not arrest the evil; the schism grew in spite of the condemnation of Pope and Emperor. Donatist bishops were appointed side by side with the Catholic hierarchy, and when Donatus, the second and greater schismatic who bore that name, succeeded Majorinus,

he gave to the party a permanent organization. For about a century there were two important churches in Africa, one Catholic and one Donatist, each with a similar but separate organizations. Civil disorder followed religious disunion, the State more than once stepped in between the parties, and at times the disagreement seemed to take the shape of a civil war rather than of a schism. Generally speaking, the Empire took sides with the Church, though in the reign of Julian the positions were reversed and the Donatists were in the ascendant. Partly by repression from the Empire, partly by the tact and moderation of the Catholic party, the division was healed at a Council which met at Carthage in 411. After that time the schism lingered on, but only as a shadow of its old militant self. It dwindled in Africa and found no welcome abroad. The errors of doctrine which it favoured were such as one might expect from a movement which was in its essence schismatical. It claimed to be the only true church in the world, authority having departed from the Catholic Church by reason of the corruption of its members. It revived the doctrine condemned by Pope Stephen, which insisted on the re-baptism of heretics, and gave it a present application by baptising such Catholics as passed over to its obedience. These views, however, do not appear to have been held consistently by all the members of the sect ; in a word, it is as a schism and not as a heresy that the movement presents its most interesting phases.

The differences between Anglicanism and Donatism are necessarily rather wide. This is true both historically and doctrinally. Anglicanism was imposed by the State, Donatism rose from the bosom of the Church ; Anglicanism found its support from statecraft, Donatism had to contend against the imperial religion ; Anglicanism supplanted the ancient Church, Donatism was unable to do more than secure an existence side by side with it. Anglicans have not re-baptized Catholics, nor has the Church of England proceeded to the extreme folly of officially excommunicating the Catholic Church—irony would indeed have reached its climax had decorous anathemas been added to the penal



infections which marked the 'transformation' of the English Church. Dr. Wiseman in the article I have referred to has noted many minor points in which Anglicanism and Donatism agree, but with these I do not propose to deal; they are unimportant when compared to his main contention, viz. :—that both were equally schismatical, that a Catholic apologist to-day can take the same line against the English Church as the protagonists of the Catholic cause did against the African seceders, that the arguments of St. Optatus and St. Augustine have equal force against Donatist and Anglican; and that while the Catholic can now employ them against all sectaries, an Anglican cannot urge them either against Catholics or anybody else. Neglecting then such points as we regard as merely secondary in the issue, and preparing to focus our judgment on what is essential, we turn to the passage in which Dr. Gore gives his view of the comparison, or as he would prefer to put it, the contrast between the 'pars Donati' and the Anglican Church.

Let us make an imaginary story of events in England which would bring the facts of the English Church in the sixteenth century into exact analogy to those of Africa in the fourth, and the imaginary case will show us both what sort of conduct would have really constituted an English Protestant episcopal schism, and also how far in fact the English Churches are from being implicated in anything of the sort. Suppose that a body of zealous reformers in the reign of Mary, despairing of the Church of England, had, on the election of an Archbishop of Canterbury, raised frivolous objections against him, consecrated a rival prelate first to that see, and then in a number of places; established a separate church in England and gathered large numbers of adherents; declared itself not only the only Church of England but the only church of the world, the Catholic Church having ceased to exist through the contamination of evil; suppose, we say, such a course of action had been pursued and that the schismatical church had succeeded in gaining the majority in England for a while and subsisting side by side with the Catholic succession, baptizing as persons not yet Christian those who came over from the Catholic Church; then you would have had a parallel to the Donatist schism. Be it ever remembered that the Donatist body in Africa was not constituted by a reform of a national church, but was as distinct a schism from the church of their own district as ever took place: and that the Donatist body held itself the only true church of the world—in both points

differing *loto caelo* from the position of the Anglican communion.¹

Now, so far as the issue has been defined by us, this quotation is for the most part beside the mark. We do not contend for 'exact analogies;' they are impossible or next to impossible in history; nor are we emphatic about the mere 'structural resemblances' or differences—they are interesting but unessential. Further, if one wished to analyse the above quotation, the reason of Dr. Gore's choice of Queen Mary's reign would come under discussion, and a few points would have to be modified before accepting his description of Donatism itself. But in scholastic fashion we would answer, 'transeat' to the first part of the quotation—it is the last sentence that really brings us to the point. Donatism was a schism because it was secession from the local church and existed side by side with it. This is the common Anglican view, and this is Dr. Gore's view of it. It remains to be seen whether it was the light in which the Fathers regarded it.

Fortunately, we are in possession of a considerable literature which illustrates the situation of the Church in Africa during the tumultuous time. Our main source is the reliable history of St. Optatus of Milevis, *De Schismate Donatistarum*, written about 370, and re-edited about 385. Then, at intervals from the year 393 onwards, there came works by St. Augustine, the chief being his three books *Contra Epistolam Parmeniani*, three books *Contra Petilianum*, four books *Contra Cresconium Grammaticum*, and lastly, in 411, three books relating to an important conference held at Carthage. These works had more than a transitory importance. They formed the foundation of the Catholic Theology on the 'Notes of the Church.' A recent writer has said of St. Augustine's contribution to the Donatist controversy: 'The scriptural demonstration of the Catholicity of the Church found in St. Augustine an interpreter whose eloquence and completeness may never be surpassed.'²

¹ *Roman Catholic Claims*, p. 128.

² *Histoire de la Théologie Positive*, par J. Turmel. Paris, 1904.

We are left, then, to the pages of these two writers to explain for us the Catholic doctrine regarding the nature of schism, and we cannot make a better beginning than to gain a clear idea of what they conceived ecclesiastical unity to be. There it would appear is to be found the solution of the question ; for when we know clearly what unity is, then we can understand what division implies. With St. Augustine the 'note of unity' is something patent and manifest. It is not merely a quality which the religious philosopher can discern amidst a multitude of divergencies, and which the modern mind represents to itself 'as in a glass darkly,' under the name of 'essential unity,' but it is a unity which appeals to the historical sense, which may be said to meet the eye. It is welded into the 'note of Catholicity,' and is the evident realization of the Visibility of the Church ; and, moreover, it implies active, or at any rate potential communication between all the Churches throughout the orthodox world. St. Optatus holds the same concrete view as St. Augustine. Throughout the whole literature of the controversy we come across this same conception of the 'one Church diffused throughout the world.'

This is well exemplified in St. Augustine's case by an incident he describes in one of his letters. He held a discussion with a Donatist bishop, Fortunius, who, contrary to the custom of his kind, asserted that he (Fortunius) was united to the great universal Church. St. Augustine's reply came back in an instant, 'That being the case, you are able to give letters of communication to any part of the world I choose to name. If you can do that, the whole question is settled at once.'¹ It was by this appeal, this test, that the Catholic doctors judged the case. They are ready to admit that the sectaries resemble them closely in many important matters. They have a true baptism, admits St. Optatus, likewise the same worship, creed and sacraments.

One of their number urged this against St. Augustine.

¹ 'Hic prima asserere conatus est ubique terrarum esse communionem suam. Querebam utrum epistolas communicatorias, quas formatas dicimus, posset quo vellem dare, et affirmabam quod manifestum erat omnibus hoc modo facillime terminari posse quaestionem' (Ep. 44).

“The Donatists obeyed all the divine precepts and held to the sacraments; did not that suffice?” The Father answered that his adversary doubtless thought he was saying something very clever—the great doctor evidently did not take the theory too seriously.¹

Many and important as were the admissions made by the Catholic doctors to their adversaries, their condemnation is not the less drastic. The schismatics refuse to form a common episcopal college with the Catholics, in that lies the grievance and the crime. Yet their separation from the episcopal college in Africa is not the full extent of their wrong-doing. Rather their rebellion is against the whole Church. In separating from the nearest link they are cut off from the whole chain of Christian communion. St. Augustine, when he pleads for the religious pacification of Africa, invites the separated bishops to return in these words, “We entreat you, allow yourselves to be reformed. *Return to this manifest unity of the whole world* and let all things be restored to their former position.”² We see that the local question is, so to say, absorbed in that of universal agreement with the ‘*orbis terrarum*.’ The Donatists are a sect “in a corner of Africa,” and they are isolated not only from their fellow-Catholics in the province, but from the wider solidarity of the whole body of the faithful.

The following citations from St. Optatus express the doctrine which pervades the whole polemic. ‘It is a question of division; there was but one Church before it was divided by the consecrators of Majorinus, to whose see you (Parmenian) are the heir. Enquiry must be made, therefore, *who remained in the root with the whole world* and who cut themselves off from it.’³ In Book II., which contains the heart of the matter he dwells at some length on this line of reasoning. The passage may be summarized thus: ‘The true Church cannot exist in every sect and

¹ ‘Acutum autem aliquid tibi videris dicere cum catholice nomen non ex totius orbis communione interpretaris sed ex observatione praeceptorum omnium sacramentorum’ (Ep. 93).

² *Contra Petilianum*, ii. cap. 97.

³ ‘Videndum est quis in radice cum toto orbe manserit; quis foras exierit’ (*De Schism Donat.*, lib. i., n. 15).

heresy in the world. All parties cannot be right. The question is, which one is right? Can it be the Donatists in their corner of Africa or the great Church, cosmopolitan, stretching from East to West. If that Catholic Church is in the wrong, where on earth shall the word Catholic find any meaning?'¹

Bishop Gore practically invites his readers to judge of Churches as local units, independent and self-sufficient. A passage of St. Optatus is interesting in this connection, as it appears to be an answer to an attempt of Parmenian to narrow the question to Africa alone. 'Since we hold communion with the whole world,' writes the Bishop of Milevis, 'and every province holds communication with us, you have set about founding a second Church, *as if Africa alone had Christian people.*'² In these last words there is an obvious protest against confining the issue to a mere local or provincial question in which the rest of the Catholic world was not involved.

There is another feature of the Donatist controversy which deserves to be taken into account by all who are concerned with our present state of division. The African Fathers conducted their campaign with a practical object, and made use of such arguments as readily appealed to all men of a practical bent of mind. They chose plain rather than recondite lines of reasoning, as though they were anxious to show a straight and easy way of settling differences. Their appeal to the testimony of the universal Church was one of these clear lines of debate, and the second (equally plain at that time) pointed out the importance of communion with the Roman See. The party of Caecilian was in the right, they argue, because it was in union with the Roman Church—it was of the truth because it was Romanist. 'Caecilian did not proceed from Majorinus your ancestor (in the see),' writes St. Optatus to the Donatist

¹ *De Schism Donat.*, lib. ii., n. 1.

² 'Et cum sit nobis cum universo terrarum orbe communio et universis provinciis nobiscum: sic jam dudum duas ecclesias comparare voluisti. quasi sola habeat Africa populos Christianos . . .' (*De Schism Donat.*, lib. ii., n. 13).

Bishop of Carthage: 'but Majorinus went forth from Caecilian: nor did Caecilian break loose *from the see of Peter or of Cyprian.*'¹ St. Augustine's first work against the faction has a reference to this point. In 393 he composed a hymn, the '*Psalmus Contra Partem Donati,*' for popular use. This is a long irregular poem, with a chorus intended to be sung in the churches. It relates the origin of the division and refutes the charges made by the discordant party. Towards the end of the hymn occurs the following verse:—

Come, brothers, if you would be grafted in the vine
We grieve to see you thus cut off, and lying on the ground.
Recall the list of priests, even from Peter's chair,
And in that long array note who to whom succeeds—
That is the rock 'gainst which prevail not hell's proud gates.*

From the fact that this hymn was meant for common use it may be gathered that 'the Roman Question' was to the fore then. The faithful evidently understood the importance of communion with the '*ecclesia principalis,*' of which St. Cyprian had written. Nor were the schismatics unaware of the force of objections on this score. They were but feeble missionaries, yet they thought it worth their while to establish one of their sees at Rome. For a considerable period a Donatist bishop held some sort of a conventicle outside the Eternal City, thus enabling his brethren at home to parade a connection with the central see. This bishop provokes the scorn of the Catholic controversialist. 'So you boast that you also have some share in Rome,' he writes; 'Yes, but the branch there issues from a lie, not from the root of truth. If Macrobius (the schismatical Bishop of Rome) is asked what is his see, can he answer the see of Peter?' He goes on to trace the genealogy of Macrobius until he arrives at Victor, the first Donatist Bishop of Rome—'a son without a father, a recruit without a commander,

¹ '*Nec Cæciliannus recessit a cathedra Petri vel Cypriani*' (*De Schisme Donat.*, lib. i., n. 10).

² '*Numerate sacerdotes vel ab ipsa Petri sede*

Et in ordine illo patrum quis cui successit videte:

Ipsa est petra quam non vincunt superbae inferorum portæ.'

—(*Psalm cont. partem Donati.*)

a scholar without a teacher, a follower without a predecessor, an alien without a home, a guest without a shelter, a shepherd without a flock, a bishop without a people. For those few are not worthy to be called a flock or a people, who, among the forty basilicas and more can find no place in which to hold their meetings.' Continuing in this strain the doctor thus drives home the charge: 'Why, then, do you strive to usurp the keys of the Kingdom of Heaven, you who with impudent sacrilegious boldness set yourselves in opposition to the chair of Peter?'¹

It would be superfluous to multiply quotations in order to confirm the simple point which is sufficiently established by those I have already given. Others can easily be found by all who have the curiosity to glance through the work of St. Optatus and the treatises of St. Augustine I have named. Other charges, not devoid of a modern application, are levelled against the Donatists by the vigorous apologists, but the solid ground upon which they rest is seen to be a firm conviction of the concrete reality of the Catholic Church. One has only to compare modern Anglican theories of the Church with that which St. Augustine urged against Donatist and Manichæan alike to be sensible of the radical difference between them. St. Augustine's presentment of the Church is a picture well defined and detailed. Anglicans seem to be able to construct nothing more substantial than a dissolving view. It may be that they will soon begin to note the difference.

There is at present a movement in full force in Anglican circles towards the ecclesiastical doctrine of the first six centuries as the surest standard of orthodox faith. We cannot be indifferent to it, though it may be a long time before it produces its due effect—the needle must swing somewhat before it points due north. In the meantime, it is for the Catholic theologian to study the writings of these early centuries in which are to be found the elements of our more organized modern divinity. Of all questions the most fundamental must be that of the Church—its principle

¹ *De Schism Donat.*, lib. ii., 4 and 5.

of unity and authority. The Fathers of the fourth century, following in the wake of St. Cyprian, illustrated the treatise *de Ecclesia* fully and eloquently; and the occasion which elicited a plainer conception of its unity, naturally brought out a more clear-cut theory of the nature of schism—the theory of St. Optatus and St. Augustine, which passes from the patristic to the scholastic age, and thence to our own time.¹

TRANSMARINUS.

¹ ' . . . schismatici dicuntur, qui subesse renunt summo pontifici et qui membris ecclesie ei subjectis communicare recusant ' (St. Thomas, *Summa*, 2, 2^{ae}, 39, art. 1).

THE RE-BAPTISM OF INFANTS

THERE is hardly any duty of the missionary priest in which he is called on so frequently to exercise his judgment on a matter of the highest importance as that of infant baptism. Children are brought to the font, and on inquiry the officiating clergyman learns that they have already received private baptism. It may have been administered by the midwife, or by some of the attendant women, or by the doctor. The midwife or doctor may have been non-Catholics, or there may have been other circumstances that combine to add an element of perplexity to the case. With as little delay as possible the officiant has to decide what to do, whether to repeat the baptism *sub conditione*, or merely to supply the ceremonies. To add to the difficulty he remembers that the repetition of baptism involves in certain cases the incurring of an irregularity. It may, therefore, be useful to set forth the opinions of some theologians on this important point, and to see what course is safe to take in practice.

Gury lays down (No. 200) the following rules regarding the repetition of the Sacraments:—

(1) Sacraments can be repeated as often as a prudent doubt arises regarding their validity.

(2) Sacraments cannot be repeated without grave sin when a prudent doubt does not arise about their validity.

(3) Sacraments ought to be repeated in case of such prudent doubt, whenever the claims of justice, charity or religion demand such repetition.

Under No. 249 the same author states in reply to the question whether infants baptized by midwives or other laics are to be re-baptized, that such repetition of the sacrament is to take place only in case of a *probable* suspicion of error arising as to validity. It would seem, therefore, that by a *prudent* doubt Gury means a *probable* doubt, and this interpretation is borne out by a reference to No. 1032, where, in a note by the editor of the Ratisbon edition, it is stated that baptism is to be repeated *sub conditione*

(2) When the doubt regarding validity is reasonable, it is lawful to repeat.

(3) A sacrament *must* be repeated when sufficiently doubtful to become licit, and when, moreover, there is an obligation of justice or charity to administer more securely to the subject that particular sacrament, lest, *v.g.*, he should be deprived of a notable benefit or be exposed to danger of grave loss.

In explaining the second principle he divides the sacraments into two classes, *viz.*, those which are very necessary and those which are not. In the first, which includes Baptism, repetition is lawful when the doubt is anything more than a scruple, or, as Gobat says, *non aperte vanum*.

Dealing with the third principle, and speaking of those sacraments which are most necessary, such as Baptism, he says they must be repeated as long as the validity is not morally certain in *vero sensu*, as distinguished from *lato sensu*.

Continuing he introduces a rather novel distinction when he says that the repetition of such sacraments may be sometimes lawful though not obligatory ; for instance, a troublesome and long-continued scruple can make it lawful to repeat a baptism, although in reality there may be no obligation to do so. Similarly in *dubio juris*, when some old theologians hold a certain opinion, although the opposite opinion may be morally certain, it is lawful to repeat, except some authentic declaration has been made in the matter. However, any dicta of a theologian or even theologians, would not be sufficient for this purpose. The writers must have a certain standing. He then states that the mind of the Apostolic See itself favours the repetition in all cases of doubt of such a necessary sacrament as Baptism, and quotes from the statutes of recent councils approved at Rome, in one of which directions are given that even when intelligent catechists in India baptize, the sacrament is to be as a rule repeated, unless there are two reliable witnesses to testify the validity. In the same sense he quotes from the Decrees of the Plenary Council of Baltimore where,

referring to infants baptized by midwives, it is laid down that if, after inquiry, any doubt (*aliquod dubium*) remains, the baptism ought to be repeated.

From such an array of testimony, therefore, we may with safety conclude that in the case of infants previously baptized we may repeat, *sub conditione*, when the doubt of its validity is probable, or even slight (*dubium leve*), or in fact anything above a scruple. The writer has heard it advanced as a reason for re-baptism, that for some priests non-répétition caused such trouble of mind and unrest that life was made miserable. Even such will find consolation in the acute and exhaustive treatment of this subject in the learned pages of Lehmkuhl.

Indiscriminate re-baptism is specifically condemned by all theologians, and they are equally emphatic in insisting on an inquiry in each case. The Roman *Ritual* says the case must be diligently investigated (*diligenter pervestigata*) before conditional baptism is given, and as to the nature and extent of such inquiry, Lehmkuhl (No. 19, note) quotes a response of the S. Cong. Prop. Fid. to an American missionary, in which it is stated that it should be such as circumstances will allow, *prout adjuncta ferant*. It will be sometimes possible to get considerable information about the private baptism, sometimes very little, and often none at all. Noldin gives a list of questions to be put to those who bring the child to the font, but the officiating clergyman will be the best judge of the queries in a particular case.

With regard to private baptism given by midwives, I have heard a very experienced priest say that he 'always baptized after women,' and although it is laid down by theological writers that the testimony of one witness, even a woman, suffices to establish the validity of a baptism, still as a rule the former is a sound principle to adopt. For it has to be remembered that, in general, private baptism is given when confusion and excitement reign supreme, and when the supposed danger to the life of the infant causes hurry in the administration.

In the case of baptism given by a non-Catholic doctor

communem, stemmata et choralia insignia, habitum et locum in Pontificia Cappella, omnia observabunt, uti supra dictum est de Protonotariis Supranumerariis, nn. 16, 17, 18, 19, 20.

46. Iisdem iuribus gaudebunt, praecedentiae, privati oratorii, conficiendi acta Beatificationis et Canonizationis, passivae electionis in Conservatores, caeterisque ; item recipiendae Fidei professionis, reverentiae ad Crucem, thurificationis, quibus omnibus fruuntur Protonotarii Supranumerarii, ut supra nn. 21, 22, 23, 24, ac iisdem sub conditionibus.

47. De venia Ordinarii et Praesulis consensu ecclesiae exemptae, extra Urbem, Missas, non tamen de requie, pontificali ritu et ornatu celebrare poterunt, prout supra notatur, ubi de Protonotariis Supranumerariis, nn. 25, 26, 27, 28, 29 ; verum his legibus : Nec Faldistorio nec Gremiali unquam utantur, sed una cum Ministris in scamno, cooperto panno coloris diei, sedeant ; caligis et sandaliis utantur sericis tantum, cum orae textu item serico flavi coloris ornato, et similiter sericis chirothecis sine alio ornamento ; Mitra simplici ex serico damasceno, nullo ornamento, ne in oris quidem distincta, cum rubris laciniis ad vittas. Extra Cathedrales Ecclesias tantum, assistentem Presbyterum habere poterunt pluviali indutum, dummodo non assistat Episcopus Ordinarius aut alius Praesul ipso Episcopo maior. Crucem pectoralem auream sine gemmis gerent, appensam funiculo serico violacei ex integro coloris, auro non intertexto. Omnia, quae in Missa cantanda vel legenda sunt, nunquam ad scamnum, sed ad altare cantabunt et legent. Manus infra Missam lavent tantum ad Ps. *Lavabo*.

48. Poterunt insuper, pariter extra Urbem, de venia Ordinarii et cum Praesulis ecclesiae exemptae consensu, Mitra, Cruce pectorali et Annulo ornati, ad scamnum, more Presbyterorum, celebrare Vesperas illius festi, cuius Missam ipsi pontificaliter acturi sint, vel peregerint (absque benedictione in fine). Iisdem ornamentis eodemque ritu uti licebit, de speciali tamen commissione Ordinarii, in Vesperis festi, cuius Missa in pontificalibus ab alio quolibet Praelato celebretur, itemque in benedictione cum Sanctissimo Sacramento solemniter (non tamen trina) impertienda, in Processionibus, et in una ex quinque absolutionibus in solemnioribus exsequiis, de quibus in Pontificali Romano.

49. Romae Missam lectam, aliqua cum solemnitate cele-

brantes, si praelatio habitu sint induti, ea retineant, quae de Protonotariis Supranumerariis n. 31 constituta sunt; extra Urbem, de speciali tamen commissione Ordinarii, eodem modo se gerent; aliis in Missis et functionibus, tamquam Praelati Domestici, ut n. 78, Palmatoriam tantum, si velint, adhibeant.

50. Qui Canonorum coetui adscriptus, cui hactenus recensita Protonotariorum *ad instar* privilegia concessa sint, tamquam privata persona iisdem uti velit, prius Breve Pontificium, ut dicitur nn. 14 et 43, de sua inter Praelatos Domesticos aggregatione, servatis servandis, obtineat, simulque suae ad Canonatum vel Dignitatem promotionis, initaeque possessionis ac inter Praelatos aggregationis testimonium Collegio Protonotariorum Participantium exhibeat. Tum coram ipsius Collegii Decano, vel per se vel per legitimum procuratorem, Fidei professionem ac fidelitatis iusiurandum, de more, praestet; de his denique exhibito documento proprium Ordinarium certiore faciat. Qui vero tamquam privata persona huiusmodi titulum rite fuerit consecutus, non ante privilegiis eidem titulo adnexis uti poterit, quam legitimum suae nominationis testimonium memorato Collegio exhibuerit, Fidei professionem et fidelitatis iusiurandum, uti supra, ediderit, he hisque omnibus authenticum documentum suo Ordinario attulerit. Haec ubi praestiterint, eorum nomen in sylloge Protonotariorum recensebitur.

51. Qui ante has Litteras, Motu Proprio editas, iuribus gaudebant Protonotarii *ad instar*, tamquam alicuius ecclesiae Canonici, a postulatione Brevis, de quo in superiori numero, dispensantur, quemadmodum et a iureiurando, ut ibidem dicitur, praestando, quod tamen proprio Ordinario infra duos menses dabunt.

52. Habitum et insignia in choro Dignitates et Canonici Protonotarii gerent, prout Capitulo ab Apostolica Sede concessa sunt; poterunt nihilominus veste tantum uti violacea praelatitia cum zona sub choralibus insignibus, nisi tamen alia vestis, tamquam insigne chorale sit adhibenda. Pro usu Roccheti et Mantelleti in choro attendatur, utrum haec sint speciali indulto permissa; alias enim Protonotarius, habitu praelatio assistens, neque locum inter Canonicos tenebit neque distributiones acquireret, quae sodalibus accrescent.

53. Collegialiter tamquam Canonici pontificalibus functionibus, iuxta Caeremoniale Episcoporum, sacris vestibus induti

cauda (nunquam tamen explicanda), zona serica cum duobus flocculis a laeva pendentibus, Roccheto, Mantelletto et bireto, absque ulla horum omnino parte, subsuto aut ornamento alterius coloris.

65. Extra Urbem, praesente Summo Pontifice, descripto habitu indui possunt, si hic tamquam chorale insigne concessus sit, vel si quis uti Vicarius adfuerit.

66. Habitu praelatio induti, omnibus Clericis, Presbyteris etiam Canonicis, singulatim sumptis, praeferantur, non vero Canonicis, etiam Collegiatarum, collegialiter convenientibus, neque Vicariis Generalibus et Capitularibus, aut Superioribus Generalibus Ordinum Regularium, et Abbatibus, ac Praelatis Romanae Curiae; non genuflectunt ad Crucem vel ad Episcopum, sed tantum se inclinant, ac duplici ductu thurificantur.

67. Super habitu quotidiano, occasione sollemnis conventus audientiae et similium, etiam Romae et coram Summo Pontifice, zonam tantum sericam nigram, cum laciniis item nigris, gestare poterunt, cum pileo chordula ac floccis nigris ornato.

68. Propriis insignibus, seu stemmatibus, pileum imponere valeant, sed nigrum tantummodo, cum lemniscis et ex hinc sex inde flocculis pendentibus, item ex integro nigris.

69. Si quis Protonotarius Titularis, Canonicatus aut Dignitatis ratione, choro intersit, circa habitum se gerat iuxta normas Protonotariis *ad instar* constitutas, num. 52, vestis colore excepto.

70. Sacris operantes, a simplicibus Sacerdotibus minime differant; attamen extra Urbem in Missis et Vesperis sollemnibus pariterque in Missis lectis aliisque functionibus sollemnibus aliquando celebrandis, Palmatoria tantum ipsis utenda conceditur, excluso Canone aliave pontificali suppellectili.

71. Quod pertinet ad acta in causis Beatificationis, et Canonizationis, et ad passivam electionem in Conservatores ac caetera, iisdem iuribus gaudent, quibus fruuntur Protonotarii Supranumerarii, uti n. 23 et 24 supra dictum est.

72. Beneficia eorum qui, tamquam privatae personae, Protonotariatum Titularem assequuti sunt, non vero qui ratione Vicariatus, Canonicatus sive Dignitatis eodem gaudent, ab Apostolica tantum Sede conferantur.

73. Noverint autem, se, licet forte plures una simul, non tamquam unius ecclesiae Canonici, sed tamquam Protonotarii, convenient, non ideo Collegium constitueve.

74. Tandem qui Protonotariatu Apostolico honorario donati sunt, tamquam privatae personae, titulo, honoribus et privilegiis Protonotariatus uti nequeunt, nisi antea diploma suae nominationis Collegio Protonotariorum Participantium exhibuerint, Fideique professionem, ac fidelitatis iusiurandum coram Ordinario, aut alio viro in ecclesiastica dignitate constituto emiserint, Qui vero ob Canonatum, Dignitatem, aut Vicariatum, eo potiti fuerint, nisi idem praestiterint, memoratis honoribus et privilegiis, quae superius recensentur, tantummodo intra propriae diocesis limites uti poterunt.

75. Qui secus facere, aliisque, praeter descripta, privilegiis uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso honore et iuribus Protonotarii privatos se sciant: quod si Protonotariatum, tamquam privata persona adepti sint, etiam titulo.

76. Vicarii Generales vel Capitulares, itemque Dignitates et Canonici nomine atque honoribus Protonotariatus titularis gaudentes, si quavis ex causa, a munere, Dignitate aut Canonatu cessent, eo ipso, titulo, honoribus et iuribus ipsius Protonotariatus excident.

(b)—DE CAETERIS PRAELATIS ROMANAE CURIAE.

77. Nihil detractum volumus honoribus, privilegiis, praeminentiis, praerogativis, quibus alia Praelatorum Romanae Curiae Collegia, Apostolicae Sedis placito, exornantur.

78. Insuper concedimus, ut omnes et singuli Praelati Urbani seu Domestici, etsi nulli Collegio adscripti, ii nempe, qui tales renunciati, Breve Apostolicum obtinuerint, Palmatoria uti possint (non vero Canone aut alia pontificali supellectili) in Missa cum cantu, vel etiam lecta, cum aliqua solemnitate celebranda; item in Vesperis aliisque solemnibus functionibus.

79. Hi autem habitum, sive praelatitium sive quem vocant *pianum*, gestare poterunt, iuxta Romanae Curiae consuetudinem, prout supra describitur nn. 16, 17; nunquam tamen vestis talaris caudam explicare, neque sacras vestes ex altari assumere valeant, nec alio uti colore, quam violaceo, in bireti flocculo et pilei vitta, opere reticulato distincta, sive chordulis et flocculis, etiam in pileo stemmatibus imponendo ut n. 18 dictum est, nisi, pro eorum aliquo, constet de maiori particulari privilegio.

(c)—DE DIGNITATIBUS, CANONICIS ET ALIIS, QUI NONNULLIS PRIVILEGIIS PRAELATORUM PROPRIIS FRUUNTUR.

80. Ex Romanorum Pontificum indulgentia, insignia quaedam praelatitia aut pontificalia aliis Collegiis, praesertim canonicorum, eorumve Dignitatibus, quocumque nomine nuncupentur, vel a priscis temporibus tribui consueverunt; cum autem eiusmodi privilegia deminutionem quamdam episcopali dignitati videantur afferre, idcirco ea sunt de iure strictissime interpretanda. Huic principio inhaerentes, expresse volumus, ut in pontificalium usu nemini ad aliquod ex supra memoratis Collegiis pertinenti in posterum ampliora suffragentur privilegia, quam quae, superius descripta, competunt Protonotariis sive Supranumerariis, sive *ad instar*, et quidem non ultra propriae Ecclesiae, aut ad summum Dioeceseos, si hoc fuerit concessum, limites; neque ultra dies iam designatos, aut determinatas functiones; et quae arctiora sunt, ne augeantur.

81. Quoniam vero de re agitur haud parvi momenti, quippe quae ecclesiasticam respicit disciplinam, ne quis audeat arbitraria interpretatione, maiora quam in concedentis voluntate fuerint, sibi privilegia vindicare; quin potius paratum sese ostendat, quatenus illa excesserint, minoribus coarctari; singulis locorum Ordinariis, quorum sub iurisdictione vel quorum in territorio, si de exemptis agatur, aliquis ex praedictis coetibus inveniatur demandamus, ut, tamquam Apostolicae Sedis Delegati, Apostolicarum Concessionum documenta ipsis faventia, circa memorata privilegia, infra bimestre tempus, ab hisce Nostris Ordinationibus promulgatis, sub poena immediatae amissionis eorum quae occultaverint, ad se transmitti curent, quae intra consequentem mensem ad Nostram SS. Rituum Congregationem mittant. Haec autem, pro suo munere, omnia et singula hisce Nostris dispositionibus aptans, declarabit et decernet, quaenam in posterum illis competant.

Haec omnia rata et firma consistere auctoritate Nostra volumus et iubemus: contrariis non obstantibus quibuscumque.

Datum Romae apud S. Petrum, die 21 Februarii 1905, Pontificatus Nostri anno secundo.

Pivs PP. X.

**SPIRITUAL RETREATS FOR THE ROMAN CLERGY
EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM
PIUS X IUBET UT OMNES SACERDOTES SAECULARES URBIS SPI-
RITUALIBUS EXERCITIIS VACENT SALTEM TERTIO QUOQUE
ANNO, IN TRIBUS ADSIGNATIS ASCETERIIS**

*Dilecto Filio Nostro Petro, Tit. SS. Quatuor Coronat. S.R.E.
Presb. Card. Respighi, Nostro in Urbe Vicario*

PIUS PP. X.

Dilecte Fili Noster, salutem et apostolicam benedictionem,

Experiendo plus satis cognitum est, tam instabili hominem esse natura, ut vel diligentissimus quisque officii, nisi opportunis subinde stimulis excitetur, sensim frigeat ad virtutem, ac tandem languescat prorsus in vitiumque decidat. Ab hac naturae conditione, quum sacerdotes profecto soluti non sint, idcirco ne suis partibus aliquando prae languore desint, certa adhibeant subsidia oportet, quibus identidem reparare vires et alacritatem redintegrare pristinam possint. Subsidia eiusmodi non obscure videtur Deus velle, ut potissimum in pio aliquo recessu, idest seorsum per dies aliquot anteactam vitam reputando, quaerantur. *Cogitavi vias meas : et converti pedes meos in testimonia tua* (Ps. cxviii. 59). Perspicuum id quidem ratio facit, qua cum Apostolis se gessit Christus Dominus. Qui quum, doctrinae legisque suae destinatos orbi universo nuntios, interea in vicos et castella Iudaeae et Galileae, praedicandi Evangelii causa, soleret mittere, reversos, ubi quae docuissent fecissentque audierat, ad solitudinem invitabat ; quo recreatis animis, pares laborando vel magis deinceps fierent. *Venite seorsum in desertum locum, et requiescite pusillum* (Marc. vi. 31).

Iamvero non Apostolos tantum, quos coram alloquebatur, sed omnes, quicumque Apostolici ministerii participes futuri essent, hac invitatione excitasse Dominus putandus est ; ut nimirum qui, ob sanctimoniam non modo officii sed etiam vitae, et sal terrae et lux mundi et quasi terrestres dii esse deberent, iidem praesidium retinendae augendaeque sanctimoniae maximum usurparent.

Etenim, si quaerimus omnium ornamenta virtutum, quae Clericum decent, studium sacrarum rerum continet : id vero ob

eam quam diximus, inconstantiam naturae, ex quo die sacris initiati sumus, diuturnitate in multis defervescit, in non paucis dissipatur misere et extinguitur. Ipsa etiam assuetudo, quae quotidie res easdem tractando gignitur, causa est quare paulatim sacerdos non diligentior ad sancta, quam ad caetera vitae munia evadat. Accedunt huc pericula et varia et magna, quas saepe sunt in administratione sacerdotalis officii subeunda. Denique quum necesse sit de mundano pulvere etiam religiosa corda sordescere, multo magis necessitas haec sacerdotem tenet, in mediis mundi illecebris et miseriis habitantem. Quibus ex rebus omnino apparet oportere, ut, si rectos in nobis denuo excitare spiritus, si quamlibet vitiositatem corrigere in agendo contractam, si maiorem ad discrimina constantiam induere volumus, intermissis loco quotidianis curis, atque e magisterio parumper in disciplinam regressi, illuc revertamur, unde olim bono incensi studio prodivimus, docilesque excipiamus vocem, quae nos de officiis admoneat, salubriter corripiat, ad potiora hortetur atque urgeat. Quamobrem nihil tam proderit quam longe a strepitu et agitatione communis vitae secedere; quippe animae ad Spiritus Sancti accipienda munera quies est amicissima: *Ducam eam in solitudinem, et loquar ad cor eius* (Osee ii. 14).

Equidem non intelligimus sacerdotem ullum posse reperiri qui, in tantis difficultatibus, molestiis periculisque collocatus, non tamen sentiat subinde ex intervallo requirendum sibi esse praesidium, quod spiritualia, quae dicuntur, exercitia suppeditant. Atqui videmus haec ipsa ab iis quidem, quorum est actio vitae munerisque commendabilior, cupide expeti accurateque frequentari, ab aliis vero, utinam paucis, ita negligi, ut minimo aestimari videantur. Quid? mercator quivis, cui sunt sua negotia cordi, diligenter quotidie, diligentius quotannis acceptorum et expensorum rationes computabit; sacerdos autem quispiam curatorque animarum, qui quum Dei negotia administret, Deo districtam rationem redditurus est, non, se colligens aliquando, aequa iudicii lance ponderabit hinc officia sua, hinc facta, atque dispiciet utrum vocationi suae congruat, an penitus discrepet?

Imploranda quidem est divina benignitas, ut omnibus ad unum Clericis persuadeat huiusce opportunitatem instituti, quod tanta eis affert adiumenta, unde se rite praestent ministros Christi et dispensatores mysteriorum Dei. Nobis interea, qui in

universa gubernanda Ecclesia praecipuam quamdam curarum partem huic Almae Urbi deemus, ad temperandam, ut oportet, Romani disciplinam Cleri, visum est praesertim spiritualium exercitiorum morem fovendo dirigere. Quare Sodalibus et e Societate Iesu et a Christi Passione et Vincentianis significavimus, gratum Nobis eos facturos, si per unam singulis mensibus hebdomadam (quantum spatii est a vespertinis diei dominici ad matutinas horas proximi Sabbathi) in suo quique asceterio urbano sacerdotibus navare operam voluissent. Qui Sodales quum paratissimos responderint sese esse Nostris obsequi votis, iam tuum erit, Dilecte Fili Noster, usque ab initio appetentis anni opportuna praescribere, ut quotquot Romae, praeter religiosas familias, sacerdotes numerantur, omnes, nullo cuiquam suffragante privilegio, spiritualibus exercitiis in aliquo e ternis asceteriis, quae dicta sunt, saltem tertio quoque anno vacent.

Dubitandum minime est quin eiusmodi praescriptiones universi omnes, ad quos datae erunt, magna cum voluntate studeant perficere, atque hoc ipso consolari Nos; qui quidem ad propositum, quod necessitatibus temporum adducti urgemus instaurandi omnia in Christo, nihil tam valere arbitramur, quam recta studia et exempla Clericorum. Auspicem divinorum munerum benevolentiaeque Nostrae testem tibi, Dilecte Fili Noster, Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XXVII Decembris anno MDCCCIV, Pontificatus Nostri secundo.

PIUS PP. X.

FRANCISCAN TERTIARIES LIVING IN COMMUNITY

**E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM
DE TERTIARIIS IN COMMUNITATE VIVENTIBUS ORDINI MINORUM
AGGREGATIS**

Beatissime Pater,

Auctis admodum ex utroque sexu Tertiariis in communitate viventibus emittentibusque simplicia vota, qui exemplo et opere optime de re catholica merentur, Apostolica Sedes per Decretum Sacrae Congregationis Indulgentiis et Reliquiis praepositae datum sub die 28 Augusti anno 1903 statuit universim, ut Ecclesiae Tertiariorum huiusmodi, dummodo ipsi Ordinibus, a quibus nomen et habitum mutuuntur, legitime sint aggregati, *'eisdem Indulgentiis gaudeant, quibus Ecclesiae respectivi primi et secundi Ordinis fruuntur.'*

Nihilominus, sanctione hac generali per Apostolicae Sedis benignitatem edita, plurima inter Fratres ac Sorores Terti Ordinis Regularis Sancti Patris N. Francisci enascebantur dubia, quae prohibent quominus Seraphici Instituti Sodales eundem Tertium Ordinem Regularem amplexi, assecutam gratiam pacifice obtineant. Neque enim singulae Congregationes colorem lanae naturaliter subnigrae seu fulvae, qui italico dicitur 'MARRONE' in suo ipsarum habitu retinent, prouti servant Fratres Ordinis Minorum ex num. 107 Constitutionem Generalium apostolico munitarum robore; neque omnes Tertiariorum Regularium Domus Ecclesiam proprie dictam adnexam habent, sed passim Capellam sive Oratorium parvum, quae non semper utpote interna fidelium commodis patent, atque passim vel Sanctissimae Eucharistiae asservandae venia destituuntur.

Perplexitates vero rationabiles equidem videntur, si attendatur: 1°. Decretum Sacrae Congregationis consultationibus Episcoporum et Regularium praepositae, die 18 Martii 1904 datum, quo Monialibus Tertiariis ad Ordinem Sanctissimae Trinitatis de Redemptione Captivorum pertinentibus iniunctum esse dicitur in approbandis earum Constitutionibus, ut colorem habitus in Ordine ipso SSmae. Trinitatis consuetum, qui albus est cum Scapulari cruce rubea ac caerulea insignito Sorores acciperent loco habitus caeruleo in integrum colore, quem hucusque retinuerant; et quo, ad effectum Indulgentiarum primi Ordinis assequendarum, permittitur quidem eisdem Sororibus, ut adhibitum eousque colorem in habitu retineant, ne habitus primi Ordinis intuentium oculos percellat, sed sub promissione quod Moniales interius tunicam albam cum Scapulari Ordinis perpetuum gerant.

2°. Decretum Sacrae Indulgentiarum Congregationis diei 22 Augusti anno 1842 in *Verdunen.* evulgatum, quo declaratur ad implendam Ecclesiae vel Oratorii publici visitationem, in Rescriptis Indulgentiarum requisitam, minime censendum esse publicum Oratorium sive in Monasteriis, sive in Seminariis aut aliis Conventibus canonice dedicatum, ad quod tamen Christiana plebs non soleat accedere.

Itaque hodiernus Procurator Generalis, Supremi Fratrum Minorum Moderatoris iussu, ne tot Regulares Terti Ordinis Fratres ac Sorores, qui bonum Christi odorem verbo et exemplo ubique diffundunt, prohibeantur primo ac secundo Fratrum

Minorum ascribi et inde tot Indulgentiarum lucro potiri ; enixe Sanctitatem Tuam rogat, ut in favorem Sodalium Tertio Ordini S. Francisci Regulari adscriptorum viventiumque sub regulis saltem ab Ordinario loci approbatis, qui Fratrum Minorum Ordini petant accenseri, sequentia opportune Indulta dignetur **elargiri** :

I°. Ut Fratres ac Sorores Tertii Ordinis Regularis, quamvis **colorem habitus** in Ordine Fratrum Minorum ultimo praescriptum non assumant, possint eidem Ordini aggregari : hoc etiam attento quod Fratribus praefati Ordinis, ante probatas anno 1897 per Apostolicam Sedem Constitutiones Generales, nullus *proprie* erat color, quem officialem nuncupant, sed aliae Provinciae alium colorem retinebant ; et quod plura Tertiariorum Tertiariarumque Instituta ante annum illum 1897, aut ab Apostolica Sede, aut ab Ordinario loci probata sint cum suis Constitutionibus, ubi diversum atque nunc in Ordine Fratrum Minorum consuetum reperimus colorem cum forma speciali ordinatum, qui nunc absque intuentium admiratione et exorituris inter diversa Instituta contentionibus, mutari amplius minime possit.

II°. Ut aggregationes hucusque factae Sodalium huiusmodi Tertii Ordinis Regularis, quatenus opus sit, in radice sanentur, quin eis conditio imponatur colorem habitus interius deferendi ; prouti nempe, plures Tertii Ordinis Franciscani Coetus, vi Constitutionum Apostolico robore pollentium, Ordini Fratrum Minorum iam sunt adscripti, neque eis praeceptum imponebatur colorem habitus interius unquam gestandi.

III°. Ut deficiente Ecclesia vel Oratorio publico Tertiariorum Domibus adnexo, possint interim Fideles lucrari Indulgentias Ecclesiis et Oratoriis publicis primi ac secundi Ordinis Fratrum Minorum concessas, in Oratorio interno ac principali earumdem Domorum, quamvis illic Sanctissimum Eucharistiae Sacramentum non asservetur ; hoc maxime attento quod Oratoria eiusmodi, per Decretum Sacrae Rituum Congregationis SUPER ORATORIIS SEMIPUBLICIS sub die 23 Ianuarii anno 1899 datum atque sub num. 4007 in novissima collectione insertum : '*etsi in loco quodammodo privato vel non absolute publico auctoritate Ordinarii erecta sunt,*' inter semipublica accensentur, in quibus '*omnes qui eidem intersunt, praecepto audiendi Sacrum satisfacere valent,*' et Sacramenta recipere.

Et Deus, etc.

Vigore specialium facultatum a SSmo. Domino Nostro

concessarum, Sacra Congregatio Emorum. et Rmorum. S.R.E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, attentis expositis, benigne commisit Patri Ministro Generali Ord. Min., ut praevia quatenus opus sit, sanatione quoad praeteritum, peritam aggregationem pro suo arbitrio et conscientia concedat, imposita tamen Sodalibus utriusque sexus Congregationum in futurum aggregandarum conditione aliquod distinctivum Ordinis exterius deferendi.¹ Quoad tertium postulatum, eadem Sacra Congregatio mandavit rescribi: Recurratur ad S. Congregationem Indulgentiarum.² Contrariis quibuscumque non obstantibus.

Romae 30 Ianuarii 1905.

D. Card. FERRATA, *Praef.*

PHILIPPUS GIUSTINI, *Secret.*

L. ✠ S.

HIS HOLINESS PIUS X AND AMERICAN COLLEGE IN ROME
EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM
SANCTISSIMI DOMINI NOSTRI PII, DIVINA PROVIDENTIA PAPAE X,
LITTERAE APOSTOLICAE, QUIBUS COLLEGIUM URBIS PIUM-
LATINUM-AMERICANUM PONTIFICII TITULO AUGETUR, EUSQUE
REGUNDI LEGES SANCIUNTUR

PIUS PP. X.

Ad perpetuam rei memoriam.

Sedis Apostolicam providam studiosamque de America Latina curam, cum alia argumenta illustrant, tum in primis testatur multiplex instituta ratio, ut in ea perampla dominici agri parte cultores boni, satis magna copia, suppetant. Huc valent apertae ibidem Domus complures alumnis sacri ordinis pietate doctrinaque idonea conformandis; quarum quidem, novis constituendis dioecesibus, augescit numerus; atque in earum praecipuis facultas praebita melioris notae adolescentibus academicos gradus assequendi. Iamvero in hoc pontificalis providentiae genere facile primas tenet Urbanum Collegium, a decessoribus Nostris fel. rec. Pio IX conditum, Leone XIII amplificatum in sacrae inventutis ex America Latina utilitatem. Etenim adolescentes clericos, bona indole praeditos et animi

¹ Hoc autem distinctivum, uti ex Officialibus eiusdem Sacrae Congregationis rescivimus, arbitrio Ministri Generalis totius Ordinis Fratrum Minorum designandum in posterum relinquitur.

² Recursus iam habitus est ad Sacram Indulgentiarum Congregationem; atque in dies Rescriptum generale expectatur, quod omnibus III Ordinis Regularis Institutis hac in re providebit.

et ingenii, missos in hanc almam Urbem atque ideo ad ipsum ecclesiasticae eruditionis vitaeque centrum, ibique, advigilante Iesu Christi Vicario, omnibus praesidiis, quae disciplinam optimam deceant, ad sacerdotale munus instructos, nemo non videt, eosdem popularibus suis et Ecclesiae patriae admodum salutares debere exsistere.

Equidem, si fructus quaerimus quos Collegium Pium Latinum-Americanum hoc intervallo tulerit, reperiemus rei exitum expectationi egregie respondisse: responsurum autem de caetero vel melius, si quidem paulo diligentius ea, quae in alumnorum delectu sunt servanda, serventur, atque si earum regionum nullus sit posthac Episcopus, quin aliquem suum alumnum in isto Collegio, ipse non parcens impendiis, collocet. Utrumque Leo, qui, ad religioam Americae Latinae rem rite componendam, Plenarium eorum Episcoporum Concilium Roman coëgerat, quum Concilio peracto dimitteret Patres, vehementer eos hortatus est, tamquam viderentur dioecesibus suis consulturi satis, si eidem Collegio pro facultate consulerent. Hi vero, quum exploratam iam ipsi per se haberent huiusce utilitatem Instituti, praeterea tanta Pontificis hortatione permoti, non modo se velle ostenderunt eius votis satisfacere; sed etiam, ut Concilii Plenarii, quod in ipsa Collegii aede esset actum, monumentum exstaret aliquod, magnopere sibi gratum fore significarunt, si Collegium *Pontificii* titulo honestaretur. Eorundem sunt illa postulata: ut Sodales Societatis Iesu gubernationem Collegii, quam obtinent, ratam in perpetuum obtineant; ut praecipuae sanciantur leges, quibus morum et studiorum disciplina Collegii dirigatur; ut, quoniam Collegii aedes, mutui nomine, Apostolicae Sedi obligatae sunt longe ultra quam pro opibus Collegii liberari hodie queant, benigne Summus Pontifex, sibi et successoribus salvo iure, velit in commodiorem Collegio diem exactionem crediti differre.

Nos autem, quum erga Americae Latinae ecclesias Urbanumque ipsarum Collegium, haud secus ac duo illustres decessores Nostri, plenum paternae charitatis geramus animum, huius testandae benevolentiae occasionem, quam Venerabiles Fratres, ista rogantes offerunt, perlibenter amplectimur. Itaque firma et stabilia iubentes esse, quae de Collegio sive constituendo, sive provehendo Decessorum est auctoritate sancitum, atque de eo, quod dictum est, aere alieno edicturi, quo modo Sedis Apostolicae simul et Collegii rationibus consultum esse velimus,

his litteris Nos eadem Apostolica auctoritate idem Collegium seu Seminarium Pium Latinum-Americanum in Urbe, secundum sacrorum statuta canonum solemniter erigimus et constituimus, ac *Pontificii* titulo decoramus, ipsique omnia privilegia et iura, quae Seminariis seu Collegiis Pontificiis attribui solent, attribuimus ad eas leges, quae infra scriptae sunt.

I. Munus regendi et moderandi Collegii inclytae Societati Iesu, optime usque adhuc de Collegio merita, perpetuo committimus. Quocirca Societatis Praepositus e sacerdotibus, qui sibi parent, hos saltem constituet: Rectorem, Ministrum, Subministrum, Oeconomum, Magistrum pietatis, Confessariorum quantum opus fuerit, et Praefectorum contuberniis quantum fieri poterit. Idem duos destinabit, alterum hispane, alterum lusitane doctum, qui alumnos, in patrio sermone litterisque excolendo, ad sacras potissime conciones exerceant. Praeterea volumus, ut alumni ne alias Urbis scholas quam Lycei magni Gregoriani celebrent.

II. Alumni legitimo matrimonio nati, et valetudine boni sint, et non deformi corpore. Ad haec voluntatem praeferant exploratam sacerdotalis ineundae vitae, ac non vulgare ingenium discendi studio coniunctum: nec minus eorum debet disciplinae amor et integritas morum constare.

III. Alumni non autem cooptandi sunt, quam exhibito testimonio probaverint, se humanitatis et litterarum spatium recte confecisse, ideoque idoneos esse, qui maiorum doctrinarum cursum ineant.

IV. Liceat, raro tamen et singularibus de causis, adolescentes, nati minores necdum gravibus studiis maturos, in Collegium admittere, his quidem conditionibus: primum, ut eiusmodi nunquam plus quam decem in Collegio sint; deinde, decimum tertium aetatis annum compleverint; tum, e scholis primordiorum honestum ingenii diligentiaeque testimonium retulerint, iidemque elegantiorum litterarum institutionem cum laude, magnam partem, perceperint, itaque Romae possint, quod reliquum sit, anno aut summum biennio absolvere; deinde aere ipsi suo vel benigne ab aliis collato, non autem pensionibus seu *Capellaniis*, quae alumnorum causa constitutae sint, sustententur, quos quidem sumptus suppeditatum iri Episcopus, suo et successorum nomine, spondeat; postremo Episcopus ne candidatum Romam ad Collegium dimittat, nisi, nisi postquam per authenticas litteras fidem Rectori fecerit, omnia, quae hoc loco sunt re-

quisita, suppetere, ab eoque cooptationis, quae permissu Cardinalis Patroni facta sit, legitimum documentum acceperit.

V. Omnes alumni, ne iis quidem exceptis, qui pensiones seu Capellantias consequuti sint integras, tantum afferre debent pecuniae, quantum satis erit ad redditum: quae pecunia in thesauro Collegii reponetur, eaque aliam in rem insumi, vel Ordinario probante, non poterit.

VI. Qui suae familiae impensis aut de cuiuspiam, beneficio sustentandus erit, nullo pacto inter alumnos recipiatur, nisi, praeter Episcopi sui licentiam, syngrapham afferat, qua ipse Episcopus, proprio et successorum nomine, obligationem se suscepisse testetur subministrandi Collegio pecuniam pro alumno debitam, si quidem huius propinqui vel alii qui fidem dederunt, eam praestare aut neglexerint aut nequiverint.

VII. Universis et singulis Americae Latinae Episcopis omni ope curandum est, ut in Collegio pensiones id genus, quae vernaculo sermone *Becas* dici solent, alumni sustentandis instituantur, Capellaniarum titulo; quarum redditibus alumni qui fruuntur, suae quisque Capellaniae fundatorem Deo commendare, quotidie quidem tertiam marialis Rosarii partem rite recitando, in singulos autem menses semel aut sancta de altari libando aut sacerdotes sacrum faciendo, debeant. Pecuniae vero summa cuiusque Capellaniae constituendae Consilio pontificali Stipi Petrianae administrandae tradetur: quod Consilium redditus huius pecuniae statis temporibus Collegio pensitabit.

VIII. Alumni, sive in doctrinae studiis indiligentes, sive in cultu pietatis desidiosi, sive qui ea natura eisque moribus exstiterint, ut sodalibus offensioni et Collegio perturbationi sint, si quidem opportune correpti, non se tamen emendarint penitus, e Collegio sine dubitatione expellantur. Expellendi potestatem Rector obtineat; is tamen in causis singulis, ut rite se pro tanta rei gravitate gerat, moderatores Collegii caeteros in consilium adhibebit.

IX. Alumnis qui, semel et iterum facto periculo, academicos gradus in Lyceo magno Gregoriano adipisci nequiverint, minime licebit, sine Nostra aut successorum Nostrorum venia, in aliquo Americae Latinae gymnasio aut alibi tertium periclitari.

X. Integrum Rectori erit sinere, ut alumni, qui studiorum cursum absolverint, in Collegio dies aliquot, non plus triginta, ante redditum in patriam, morentur; obnoxii tamen etiamtum Collegii legibus et moderatorum auctoritati.

XI. Rector quotannis de disciplinae rationibus, de moribus alumnorum, de rei familiaris conditione accuratam descriptionem duplici exemplo conficiet; quorum alterum, Cardinali Patrono, alterum, cui quidem idem Cardinalis subscripserit, Nobis et successoribus Nostris deferet. Idem ad omnes Americae, Latinae Episcopos, praeter descriptionem eiusmodi summam factam, aliam de alumnis cuiusque peculiarem mittet.

Haec decernimus et statuimus, contrariis non obstantibus quibuscumque. Item quae in utilitatem Collegii oeconomicam vel a Decessoribus Nostris vel a Nobis decreta et statuta sunt, ea confirmamus rataque habemus. Quod vero ad domesticam disciplinam pertinet, Collegii moderatoribus mandamus, ut eius temperandae rationem, collatis consiliis cum Cardinali Patrono et cum Praeposito Societatis Iesu, opportune retractent, eamque retractatam Nobis probandam atque auctoritate iussuque Nostro stabiliendam offerant.

Reliquum est, ut omnes, quoscumque haec causa attingit, non modo quae praescripta a Nobis hic sunt, religiose servant, quod minime dubitamus, sed etiam ex eisdem praescriptionibus nitantur quam iacetissimos fructus elicere, quod magnopere hortamur. Itaque religiosi viri, quorum vigilantiae et curis tot sunt Americanarum Ecclesiarum spes concreditae, non satis habebunt, alumnos apud se tamquam in umbraculis diligenter excoluisse; verum eosdem iam in solem atque pulverem eductos, et trans Oceanum in sacris muneribus desudantes, pergent consiliis, hortamentis, omni denique amoris officio adiuvere universos. Hi vicissim dociles se bonis patribus dabunt, et hanc maxime eis itemque Apostolicae Sedi studebunt referre gratiam, ut illorum disciplina multum profecisse videatur. Episcopi vero in dies melius ostendent, hoc suum Collegium sibi non minus esse cordi quam Nobis, qui certe, ipsorum praecipue causa, habemus carissimum: ideoque ad eius stabilitatem et incrementum nitentur, quantum quisque poterit, conferre. Deprecante Maria labis nescia, cuius in tutela Collegium est, faveat optatis Nostris divina benignitas; atque auxiliorum eius sit auspex Apostolica benedictio, quam omnibus, quos memoravimus, universaeque Americae Latinae peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die XIX Martii anno MDCCCV, Pontificatus Nostri secundo.

Pius PP. X.

NOTICES OF BOOKS

SOCIALISM : ITS THEORETICAL BASIS AND PRACTICAL APPLICATION. By Victor Cathrein, S.J. Authorized Translation of the Eighth German Edition, with Special Reference to the Condition of Socialism in the United States. Revised and enlarged by Victor F. Gettelmann, S.J. 424 pp. Benziger Brothers. Price 6s. net.

' SINCE its first appearance in 1890 Father Cathrein's book has gone through eight large editions. It has been translated into Spanish, French, English, Italian, Polish, Flemish, Bohemian, and Hungarian. . . . Liberal and Protestant papers . . . have referred to it in terms of the highest praise. . . . Competent critics have declared the present volume to be the best refutation of Socialism to be found in the German language. . . . The German original from being merely an extract from the author's larger work on Moral Philosophy, has now far outgrown its initial proportions. It has been completely recast and expanded into a complete though succinct treatise on Socialism in all its aspects. . . . [The present translation] has thus been increased to more than twice the size of the former American editions and may rightly be styled an entirely new work.'

To those few sentences from the translator's preface we take the liberty of adding the following from the author's own preface of 1903 :—

' Within the last few years Socialism has spread to an alarming extent. At the last general elections in Germany, June 16, 1903, it polled considerably above three million votes. The jubilant exultation of Socialists at this unparalleled success may easily be imagined. In view of this gigantic development of social democracy it certainly behoves every man of culture, but above all the leaders in civil and social life, to become familiar with Socialist ideas, to make themselves acquainted with the scientific basis so much vaunted by Socialists, and to form an independent judgment concerning them. . . . In our refutation of Socialism it has been our constant endeavour to enter into their ideas to the best of our power, to study their

principles in their own writings, to enquire into the foundations upon which their system is based, to examine their principal demands and the relations they bear to each other. The task was by no means an easy one. . . . Notwithstanding these difficulties our exposition of Socialistic tenets has been acknowledged by prominent socialistic leaders as substantially correct. Thus Kautsky in his *Neue Zeit* (1891, ii. p. 637) remarks of our work : "Marx's theory has been rendered much better by Cathrein than by any of the liberalist socialist killers. The author has at least read the works which he discusses. . . ." The most recent literary productions for and against Socialism have been pressed into service as far as possible. Besides, our account of the present state of Socialism in different countries has been corrected according to the latest data available.'

After reading the book we have no hesitation in saying that it will be found to be a most useful and satisfactory work on a subject of grave and growing importance. The unhappy condition of the labouring masses, the grasping greed of capitalists, and the evident need to ameliorate social and economic conditions—these things create discontent and unrest and impatience in the minds of many well-meaning people, and lead them to sympathise with Socialism before they become aware of the shockingly irreligious and immoral consequences to which Socialism inevitably leads. Happily for us the Continental type of Socialism has never found favour in the British Islands. In spite of all the efforts of Marx and Engels, the latter was forced to confess, in 1895,—the year of his death and twelve years after the death of Marx,—'that English working-men entertain no thought of putting an end to capitalist production, their only endeavour being to make the most of their actual situation' (page 114).

So far, Socialism has won favour in other countries only as a *negative* policy,—as an organized attack on the existing order by the discontented masses while suffering under very real and unredressed grievances; and the only *practical* way to arrest its progress is by promoting a very real and very earnest reform of the social and economic conditions of labour in every country where those grievances exist,—and that is everywhere. 'The powerful trades unions contend for what is immediately attainable, without pursuing nebulous phantoms' (*ibid.*) And hence both Church and State would do well to aid and encourage those unions in their legitimate aims, and so to save the working

classes from the misery and disaster into which unwise or unscrupulous counsellors would lead them.

The attempts that have been hitherto made to construct a *positive* economic and social system on a Socialistic basis are simply unworthy of serious attention. Socialism as a scientific system has been intellectually bankrupt from the beginning. A clear and fair exposition of it, such as we find in the volume under consideration, is its best refutation. Its impracticability alone would condemn it on economic grounds, altogether apart from the materialism, irreligion, and open infidelity with which the actual system is permeated. We could scarcely believe, until we read Father Cathrein's book, that it was based on such rotten economic foundations, that it was so essentially and avowedly Godless, that it was so extravagant and puerile in its promises; nor were we aware that it was so widespread and powerful in Germany and some other Continental countries. Yet we are not surprised that it has carried away the masses to such an extent. They have their grievances, and it is but human that they should try to air them. The pity is that they should be so misled. If they are told to look to the State for redress they answer that they have been too long looking, and in vain. And, unfortunately, that is partly true. The modern State will do its duty towards them just in the degree in which it is leavened by the spirit of Him Who was Himself a labourer and Who loves the poor.

P. C.

THE PALACE OF CAIPHAS, AND THE NEW GARDEN OF THE ASSUMPTIONIST FATHERS, ST. PETER'S, AT MOUNT SION. With Plans and Designs. By the Rev. F. Urban Coppens, O.F.M. From the French, with Preface by Father Andrew Egan, O.F.M. London: Burns & Oates, Ltd.

THE scope of this book can be best conveyed by the following quotation from the preface to the English translation: 'A crisis has been reached in Palestine which threatens the very existence of many of the venerable sanctuaries so richly dowered with indulgences, the preservation of which is dear to Catholic hearts. In plain words this critical state owes its origin to,

and has been precipitated by, the imprudent and regrettable action of the Assumptionists, and the present work has been composed with a view to deal therewith by exposing the tactics resorted to by the same Fathers.' In brief, this is a part of a controversy that is at present taking place between the Franciscans and Assumptionists. If any reader of these pages feels interested, he can decide the merits of the question for himself. For our part, whilst hoping that truth may prevail, we refrain from interfering in so delicate a matter.

P. B.

THE PULPIT ORATOR. Containing seven elaborate skeleton Sermons for every Sunday in the Year, also elaborate skeleton Sermons for the chief Festivals and other occasions. By Rev. John Evangelist Zollner. Translated from the German, with permission of the author, and adapted by the Rev. Augustine Wirth, O.S.B. Six vols. New York and Cincinnati : Pustet & Co.

THE above-mentioned treatise has been brought under our notice for review. We glanced at the title-page with decided misgivings and not without prejudice, because of the amount of rubbish on so-called pulpit oratory with which the ecclesiastical market is strewn. We confess, however, that our misgivings and prejudice were very soon dissipated and were succeeded by real admiration. This work, we consider, is by far the best of those that have as yet come under our notice, and we strongly advise the young preacher to make it his text-book in preparing his sermons—not of course in a slavish manner—but we advise him to digest the subject-matter therein contained, to observe the divisions into homiletic, dogmatical, liturgical, symbolical and moral sketches, and the manner in which they are developed, to note the logical arrangement and the lucid order as also the frequent and apt quotations from Sacred Scripture and the writings of the Fathers with which the work abounds, and if he does so, he is sure to become an efficient preacher. We have not a lot of confidence in Horace's maxim about the man of one book, but we do think that so far as the framework of a sermon is concerned it holds good in this case, at least for the young preacher. There is only one other work that we should

think of putting in the same category with this, viz., *Adjumenta Oratoris Sacri*, by Father Schouppe ; but while Father Schouppe's work contains only nuggets of thoughts and suggestions, most valuable indeed, but only when fused in the white heat of much thinking, the *Pulpit Orator* gives the material ready fit to be moulded, and that so full and suggestive that the moulding can be made after one's own individual taste.

The treatise before us has already gone through ten editions, and we fully endorse all that has been said in the preface by Rev. A. A. Lambing.

P. A. B.

A HISTORY OF MODERN ENGLAND. By Herbert Paul. In Five Volumes. Vol. III. London : Macmillan and Co., 1905. Price 8s. 6d.

IN a former issue of the I. E. RECORD we noticed the first two volumes of Mr. Herbert Paul's *History of Modern England*, and whilst expressing our admiration for several of the most striking qualities of the work, we had certain reservations to make on others. In the volumes already noticed Mr. Paul dealt with the ministries of Lord John Russell, Lord Derby, Lord Aberdeen, Lord Palmerston, Lord Derby again and Lord Palmerston again.

The third volume opens with an account of Lord Russell's short administration after Palmerston's death. Then came Lord Derby as Prime Minister for the third time. From that forward Gladstone and Disraeli divide the chief attention for many years.

On the whole we notice the same characteristics in the third volume as in its two predecessors. It is spirited, clever, well-informed, clear, decisive ; but it is also, where the personal views of the author are in question, dogmatic, aggressive, self-sufficient, narrow and bombastic. Most of these defects will be met with in the author's chapters headed 'The Irish Church,' and 'The Church of England.' We do not say by any means that these chapters are not worth reading. On the contrary, we believe them not only to be full of interest, but to be rendered specially attractive by the rather personal style of treatment adopted by the author. We may be shocked by the writer's conceit and loftiness ; but we must read him all the same.

His chapter on 'Theology and Literature' is a curious study for a Catholic. A Scotch Presbyterian writing on Erastianism and Rubrics, on Lord Acton and Newman, on the Athanasian Creed, and on 'Literature and Dogma' cannot fail to be original; and original in truth Mr. Paul is. But it is in his chapter on 'Intellectual Progress' that we benighted Catholics find our real level. There we find that Papal Infallibility was a retrograde and foolish affair, that the people of England would as soon have thought of troubling themselves about the Grand Lama of Thibet as about Pope Pius IX and his Council, that the spectacle of Döllinger's excommunication made Gladstone's 'blood run cold,' and so on, and so on. All we can say is that in such matters we pity Mr. Herbert Paul. His reading of history must, after all, be rather narrow, and his capacity to judge of the merits of theological controversies of the very poorest.

J. F. H.

THE HOUSE OF GOD AND OTHER ADDRESSES AND STUDIES.
By the Very Rev. Thomas J. Shahan, D.D., of the
Catholic University of America. New York: The
Cathedral Library Association, Amsterdam Avenue.
1905.

WE offer sincere congratulations to Dr. Shahan on the appearance of this volume. The great variety of its contents and the purity and beauty of expression that adorn all its pages, make it a welcome addition to any library. To a priest who wishes to lecture on interesting subjects to Catholic audiences it will serve as an excellent model. The chapter headed, 'Why we build Beautiful Churches,' will be found useful in Ireland. 'Do we need a Catholic University?' is another subject well treated and well suited to the needs of others besides Americans. The chapters relating to Ireland are numerous and invariably sympathetic and friendly. 'St. Patrick,' 'Ireland and Rome,' 'The Irish Language,' 'The Music of Ireland,' 'Robert Emmet,' 'The Future of Ireland,' all show the interest taken by the distinguished professor in the land of his forefathers. We, on our part, entirely reciprocate his good will and hope that his volume will get a warm welcome from our readers.

J. F. H.

THE MIDDLE AGES. By Very Rev. Thomas J. Shahan, D.D., Professor, Catholic University of America. New York : Benziger Brothers. 1904. Price 8s.

THE present volume is made up of a collection of papers and essays contributed for the most part to American magazines. Amongst others we find such subjects treated as 'Gregory the Great,' 'Justinian the Great,' 'The Religion of Islam,' 'Catholicism in the Middle Ages,' 'German Schools in the Sixteenth Century,' 'Clergy and People in Mediaeval England,' 'The Crusades' and 'The Italian Renaissance.' Dr. Shahan has spared no pains in the preparation of these articles. All the most reliable sources of information have been judiciously probed, as well as recent literature of any real value; and as everybody, who has read his work on *The Beginning of Christianity* knows, Dr. Shahan has a knack of putting his conclusions in the brightest and most attractive way. The result is a book that is at once scholarly and popular. To many it is useless to recommend it, for their notions about the Middle Ages are hopelessly incurable; but for those who are honestly seeking the truth, and who wish to learn something really reliable on the great mediaeval movements, we know of no handier popular volume than the one under review.

J. MACC.

PRAELECTIONES DE SACRA ORDINATIONE. Fr. Many, C.S.S. Paris : Letouzey, 1905.

ALL those who have to do with ordinations will, we think, find in this volume everything they are likely to want. It contains not only a great deal of history and theology, but all the canon law bearing on this most important subject. The most recent decrees are given, and clearly explained. Questions such as 'Episcopus proprius,' 'litterae dimissoriales,' 'tempus et locus,' 'ordinatio regularium,' are all treated in a most satisfactory manner. In these and similar matters the learned author has had the help of Gasparri's work, but he has advanced considerably beyond it. As regards the historical and theological treatment of the whole question of sacred orders, too much praise can hardly be bestowed on the present work. The various rites of the Eastern and of the Western Churches are clearly described, and the question of what is the essential

matter is admirably handled. The author's use of the standard sources of knowledge leaves little to be desired. The only omission, if indeed omission it can be called, in his series of proofs for imposition of hands being the essential matter of priestly ordination, is that he does not mention the examination and approval of the 'Enchologium' by the Propaganda Commission (1636-1640), on which Dom Gasquet, the discoverer of the documents, has written such an interesting article in the *American Catholic Quarterly*, October, 1900. We refer to this in the hope that when a second edition is called for, the author will supplement his argument from this source. But the work as it stands gives everything that is needed for practical purposes. The appendix contains several documents, not the least valuable of which is the 'Apostolicae curae,' the Decree about Anglican Orders. The present work, with its predecessors on the Mass, and on Churches, etc., should be in every library.

R. W.

A SECOND THEBAID. By Rev. James P. Rushe, O.D.C.
Dublin: Sealy, Bryers & Walker. 1905.

THE author's object in writing this work was, as he tells us, to give a plain simple account of our Irish Monastic History. It deals with the religious Orders in Ireland from the days of St. Patrick down to their suppression in the Reformation campaign. The author has evidently taken considerable pains in the preparation of his book, and as a popular work on the subject his story does not lack considerable merit. We presume, however, that it was only as a popular handbook he meant it, because if anything more were intended we should be obliged to modify our judgment. In any case, the title *A Second Thebaid* is particularly inappropriate and might easily be misleading. The sources and books consulted were not always of any great historical value, and no particular effort seems to have been made to unravel any of the difficult questions connected with Monasticism in Ireland, or to give any critical judgment on the many conflicting testimonies which are to be met with in portions of the subject. The book is excellently brought out.

J. MACC.



AN OLD SYSTEM ON ACTUAL GRACE REVIVED

THE present article was suggested to the writer by the reading of a recent treatise on grace.¹ We venture to say that the work is a very valuable contribution to our theological literature. Our Holy Father Pius X was so pleased with the book, that he directed a special letter to the author. In it he calls the writer an *eminent* theologian, congratulates him on his book, and praises him for having followed St. Alphonsus, whom he styles *tutissimum sententiarum fontem*. The Sovereign Pontiff finally expresses a wish that all theological students should read this important work.

Now, what is the reason that Father Herrmann's book rises above the level of so many other theological publications? It is principally because of the special standpoint taken by the author with regard to the various systems on actual grace. He has brought again to the point a system on grace, which was common in the schools before the disputes between the Thomists and Molinists arose, and which may be summarized in the following way: there exist two kinds of grace, *gratia communis* and *gratia specialis*.² The *gratia communis* is given to all men

¹ *Tractatus de divina gratia secundum S. Alphonsi M. de Liguori, doctrinam et mentem*. Scripsit J. Herrmann, C.S.S.R., in provincia Parisiensis S. Theologiae Lector. Romae: Philippus Cugiani, Vico della Pace. 1904.

² See this division in Koellin, a celebrated Dominican, † 1689, in his commentary on St. Thomas, I, 2, q. 109, n. 1; and also in Ysambert
FOURTH SERIES, VOL. XVIII. -- SEPTEMBER, 1905.

for the more easy works, and by making a good use of it all can obtain the *gratia specialis*, necessary for justification and salvation. We will give here the words of Curiel, a professor of the University of Salamanca, who died in 1609 :—

Advertendum est sicut in ordine naturae ad operationem formarum naturalium est necessarius concursus generalis Dei proportionatus eisdem formis et eis debitus lege Dei ordinariā ; ita etiam in ordine supernaturali ad operationem formarum supernaturalium, scil. gratiae et virtutum infusarum, necessarium esse concursum actualem Dei proportionatum eisdem formis, ut sint principia operandi et eis debitum ex lege ordinaria gratiae. Et quamvis hic concursus possit appellari auxilium *speciale*, facta comparatione ad hominem secundum suam naturam, quia non est ei debitus, tamen alia ratione potest appellari *auxilium generale* et concursus generalis, scil. intra ordinem gratiae, quia facta comparatione ad hominem, ut habet gratiam, est debitus ex connaturalitate ad ipsam gratiam ; sed in ordine gratiae praeter hoc auxilium datur aliud *specialius* quod . . . consistit in tribus. *Primum* est directio extrinseca qua Deus rationem vivendi alicujus dirigit et ordinat per media quibus adjuvatur ad observanda praecepta. *Secundum* est protectio etiam extrinseca qua Deus removet impedimenta sive moventia ad peccatum, sive retardantia a prosecutione boni. *Tertium* est copia internarum illustrationum et inspirationum valde efficacium et hoc auxilium vocatur *simpliciter speciale*, quia non solum non est debitum homini secundum suam naturam, sed neque ut habet gratiam, imo datur ei ex nova misericordia.¹

Later on this *gratia communis* was called *gratia sufficiens*, and the *gratia specialis* came to be known as *gratia efficax* ; but the real meaning remained unchanged.²

Father Herrmann proves clearly that the *gratia sufficiens*, as taught by Bannes and his followers, was not known amongst the older theologians, not even amongst the Dominicans. According to them the sufficiency of grace consisted in enabling a man to perform some supernatural

+ 1648, one of the leading professors of the Sorbonne, in 1, 2, q. 109, disp. 8, art. 1.

¹ In 1, 2, q. 109, a. 9.

² Hurter says in his *Nomenclator litterarius*, that the first author, who used the terms of *gratia sufficiens* and *efficax* was Adrian VI, an. 1500 ; but that these terms were already used fifty years sooner by Henricus a Gorichem, + 1450.

works without the need of a *gratia efficax*. See amongst others the testimonies of Robertus Pullus, 1130 ; Richardus a Mediavilla, 1290 ; Raynerius de Pisis, 1301 ; Thomas ab Argentina, 1345 ; Gabriel Biel 1490 ; Franciscus de Sylvestris, O.P., 1528 ; and Ludovicus Granatensis, O.P., 1589. We will give the words of the latter, because they summarise the general doctrine of these times :—

Duo auxiliorum genera theologi statuunt, quibus Deus homines ad se vocare solet ; quorum alterum *sufficiens* appellant, alterum *superabundans*, quodque omnem superat duritiam. Et quidem priori illo auxilio excitati homines *aliquando convertuntur*, aliquando converti renuunt ; hoc autem posteriori, quoniam majoris gratiae et virtutis est, nemo non convertitur.¹

It is clear from these words that the theologians, who flourished before the disputes between the Thomists and Molinists, admitted two very distinct graces,—one really sufficient, another more powerful or efficacious. When, however, the celebrated disputes arose between the Dominicans and the Jesuits, almost the whole theological world took sides with one or other of the parties, and so it came to pass that the old system began to fall into oblivion.

However, there was one University where it continued to be taught, and where it always received all the honours due to its antiquity ; this was the celebrated University of Paris, commonly called the *Sorbonne*. It would fill a long list to give the names of the celebrated professors of the Sorbonne, who continued to defend the old system. Such, for example, were Gamachaeus, 1634 ; Ysambertus, 1648 ; Alphonsus Lemoyne, 1650 ; Isaac Habert, 1647 ; Boucat, 1718 ; Frassen, 1720 ; Tournely, 1725 ; and many others.

But towards the second half of the eighteenth century the Sorbonne began to lose its ancient splendour. Jansenism penetrated into France and infected even the University of Paris, till this great centre of learning disappeared in the great cataclysm of the French Revolution.

¹ *Opera*, ed. Romana, 1587, vol. ii., p. 256.

But, wonderful enough, the old system of grace abandoned, so to say, by everybody, was taken up with wonderful vigour by a man, who was destined to become a doctor of the Church, and, in a special way, the doctor of prayer. The man of whom I speak was St. Alphonsus Maria de Liguori. His powerful genius, enlightened by the Holy Ghost, clearly saw the immense importance of the Sorbonne system for the salvation of souls, and at once he threw the whole energy of his vigorous mind into the study of the system. After having carefully examined all the different systems on grace,¹ he became so convinced of the solidity of the old system, that he not only adopted it, but completed and strengthened it with new arguments, and brought out, stronger than any one had ever done before him, the important part *prayer* plays in the working and distribution of divine grace.²

The dissertations of St. Alphonsus, however, were written in Italian, and though later on translated into French and other languages, they remained almost unknown in the schools. Yet several solid theologians took it up as Knoll, Schwetz, Martinet, and others,³ till, finally, Father Herrmann appears with a fine Latin volume as the new champion of an old and venerable system.

We have read the book carefully, and we must say, that the impression made on us is a very favourable one. The system satisfies the fundamental aspirations which are found in every soul and, especially, by showing that everyone can through prayer obtain all the graces necessary for salvation, nourishes the feelings of true Christian hope.

¹ See Walter, *Op. dogm. S. Alph.*, i., 517. Romae: Cugiani, Vico della Pace. 1903.

² This is the reason why the system is rightly called by Father Herrmann, *Systema S. Alphonsi*, not that St. Alphonsus invented it, but because he completed it and, because as Doctor of the Universal Church, he may be considered as its most powerful defender. 'Illius systematis secundus saltem parens dicendus est S. Alphonsus.'—*Causa Doctoratus*, p. 55.

³ Professor Katschthaler, now Cardinal-Archbishop of Salzburg, in Austria, in his treatise *De Gratia*, amongst the various systems of grace gives also the system of St. Alphonsus. He speaks of it as the *systema syncretisticum*, and concludes his treatise with the following words: 'Ego si necesse esset uni alterive horum systematum assensum praeberere, accederem theologis qui syncretisticum systema amplectuntur.'

Let us now give a brief summary of the system of St. Alphonsus :

1°. There exists a really sufficient grace, by which, without the accession of a new efficacious grace, we are enabled to perform the more easy duties of the Christian life, and especially, the easiest of all, namely, the duty of prayer.

St. Alphonsus proves this assertion first from the celebrated text of St. Paul: *qui vult omnes homines salvos fieri et ad agnitionem veritatis venire*. If God, says the Saint, wills all men to be saved, it follows that He gives to all that grace, and those aids, which are necessary for the attainment of salvation ; otherwise it could never be said that He has a true will to save all. Now it is certain that all do not receive efficacious graces, consequently it is necessary that the sufficient graces be of such a nature that man can act with them ; otherwise, a great number of men, being deprived of the efficacious graces, could never obtain heaven.

St. Alphonsus proves this proposition, secondly, from the *Council of Trent*. I beg the reader, he says, to give his best attention to this proof, which, if I am not mistaken, is decisive. Here, then, are the words of the Council: *Deus impossibilia non jubet ; sed jubendo admonet et facere quod possis et petere quod non possis*. The Council of Trent, says St. Alphonsus, does not speak here of a '*gratia sufficiens quae dat posse solummodo*,' because it says: '*monet facere quod possis ;*' it does not say: '*monet posse facere sed facere*,' which evidently proves that there exists a *gratia vere sufficiens*, by which without the help of a new efficacious grace we can perform the more easy acts, and ask for that grace required for the more difficult acts, as St. Augustine expresses it in another passage: '*hinc admonemur et in facilibus quid agamus et in difficultibus quid petamus*.'¹

¹ *de Nat. et Gratia*, c. 69, n. 83. See the many other arguments in Herrmann, who quotes more than forty great theologians of the fourteenth, fifteenth, and sixteenth centuries in favour of this first proposition of St. Alphonsus. The arguments in its favour are so strong, indeed,

2°. There exists besides the *gratia sufficiens* another stronger grace, namely, the *gratia ab intrinseco efficax*, that is to say, a grace which enlightens the mind so vividly, and inclines the will so powerfully, that it always and infallibly produces the act willed by God.

St. Alphonsus first proves the existence of an intrinsic efficacious grace from the *Scripture*, where it clearly appears that God has no need to await the consent of man, or to consider circumstances, but can by His omnipotent Will produce in man whatever He likes. *Sicut divisiones aquarum, ita cor regis in manu Domini; quocumque voluerit inclinabit illud.*¹ *Non est qui possit tuæ resistere voluntati si decreveris.*² *Consilium meum stabit et omnis voluntas mea fiet,*³ etc. We have a beautiful example of the working of efficacious grace in the *conversion of St. Paul*. The actual dispositions of St. Paul were all contrary to grace; the circumstances too were highly unfavourable; but God *willed* that persecutor of the Church to be converted, and therefore He sent him a most powerful efficacious grace, which as a flash of lightning destroyed all opposition, and at once changed the lion into a lamb, the persecutor into an apostle.

St. Alphonsus proves his assertion, secondly, from the authority of *St. Augustine*. In fact, innumerable are the texts of St. Augustine, whereby he affirms the existence of a *gratia ab intrinseco efficax*. Thus, *v.g.*, in his work *de Corr. et Gratia*, c. 14, he says: *Cui volenti saluum facere nullum hominum resistit arbitrium . . . sine dubio habens humanorum cordium quo placeret inclinandorum omnipotentissimam potestatem;* and in another passage of the same work: *'Subventum est igitur infirmitati voluntatis humanæ ut divina gratia indeclinabiliter et insuperabiliter ageretur.'*⁴

that a learned French Dominican, R. F. Guillermin, lately writing in the *Revue Thomiste* on Sufficient Grace, does not hesitate to admit that by the *gratia sufficiens* a man can really perform certain acts without the help of an efficacious¹ grace.

¹ Prov. xxi. 1.

² Esther xiii. 9.

³ Isaias xlii. 10.

⁴ Migne, 44, 940. See other texts in Herrmann, p. 348, and the testimonies of other Fathers, pp. 349, 350.

Hence we shall not be astonished that in former times this *gratia ab intrinseco efficax* was generally admitted in the schools, not only by the Dominicans and Augustinians, but even by the earlier Jesuits. Thus for example *Ripaldi*, in his great work on grace, asks whether such a grace exists and answers :—

Communis theologorum sententia affirmat, quin noverim unum, qui neget. Quod stabilire promptum est ex sacris litteris, Ecclesiae Patribus theologicisque rationibus. Primo quia ad moralem Dei providentiam et potentiam spectat, ita subdere sibi arbitrium creatum, ut possit ab eo certo obtinere consensum quando et quomodo Deus voluerit. . . .¹

3°. This '*gratia efficax*' produces its effect *infallibiliter*, not by a physical but by a moral premotion.

Here St. Alphonsus leaves the neo-Thomists to follow the Augustinians, the theologians of the Sorbonne, and in general the old school. The reasons he has for doing so are certainly very weighty, for we may safely say that the *influxus moralis* is more in harmony with the Scriptures, where the working of God upon the soul is always described as a moral influence. *In funiculis Adam traham eos*. This *influxus moralis* is also more in harmony with the teachings of St. Augustine, who in innumerable passages of his works speaks of this moral drawing; '*trahitur anima amore. Videte quomodo trahit Pater, docendo delectat*,' etc.²

4°. After having stated the nature of sufficient and efficacious grace, St. Alphonsus proceeds to state the relation between the two graces, and this part of the system is the most practical. What, then, is the relation between the two? Can I by means of the sufficient grace, given

¹ Tom. ii. p. 467.

² It may be interesting here to observe that the *praemotio physica* was unknown to the earlier Dominicans, and that some of them complain of its introduction as a novelty. So *v.g.* Conradus Koellin, a celebrated Dominican, speaks of the *praemotio physica* in the following words: '*Nota quod aliqui fundant se in hac solutione dicentes voluntatem non habere sufficiens principium sui actûs sed oportet quod Deus moveat eam per specialem motionem . . . qua voluntas efficitur potens ad volendum. Sed salva reverentia ipsorum non videtur haec esse mens D. Thomae, sed solum quod Deus semper sicut universalis motor omnis voluntatis movet omnem voluntatem in ordine suo ad bonum*,' in 1, 2, q. 9, a. 6.

to all men, obtain the efficacious graces not given to all men, and yet necessary for salvation? Yes, says St. Alphonsus, I can, and the great means to obtain the efficacious graces necessary for salvation is *prayer*. And here again St. Alphonsus but follows the doctrine of St. Augustine and of the older theologians. 'Deus,' says St. Augustine, 'dare vult sed non dat nisi petenti.'¹

5°. But not only is prayer the necessary means to obtain efficacious graces, it is also an *infallible* means. Here the apostolic spirit of St. Alphonsus shows itself at its best; here he speaks out of the fulness of his heart. He heaps text upon text from the Scriptures: 'Clama ad me et exaudiam te; invoca me et eruam te. Petite et dabitur vobis,' etc. Then he multiplies the quotations from the Fathers, and finally draws this solemn conclusion: 'He who prays is saved; he who does not pray is damned.'

This is in brief the beautiful system of St. Alphonsus.² As we have shown it is not a new system, but in truth the oldest of all systems. It is the true system of St. Augustine; it is in perfect harmony with the Scriptures and with all the attributes of God; it is neither too severe nor too lax. It contains the best elements of the other systems without having any of their disadvantages. It is full of encouragement for the just, and full of consolation for the sinners. It is the only one followed in practice, believed by the faithful, and preached from the pulpit by the clergy. We sincerely hope that for the time to come

¹ See further testimonies of St. Augustine in Herrmann, p. 468. See also in Herrmann the testimonies of the older theologians, such as Gabriel Biel, Raynerus de Pisis, Alphonsus Lemoyne, Duhamel, and many others, pp. 434-457.

² When there was question of conferring on St. Alphonsus the dignity of Doctor of the Church, 750 bishops, archbishops, and cardinals signed a petition addressed to the Holy See; and in this petition mention is also made of his system on grace in the following words: 'Exposita vera S. Augustini doctrina . . . mirum in modum probatur, omnibus hominibus dare gratiam, qua possunt actu ovare, quin ad hoc alia nova indigeant gratia; et ab omnibus, ope orationis, obtinere posse omnia auxilia ad servanda mandata et salutem consequendam necessaria.' Certainly this testimony of the entire episcopate in favour of St. Alphonsus' system is of great value.

this consoling system will take a prominent place amongst the various systems on grace.¹

Perhaps a more interesting testimony for theologians in these countries would be a letter of Cardinal Newman. It was written to Dr. Ward and is found in the second volume of Dr. Ward's Life, by his son, p. 16. Ward had evidently written to Newman on the subject of St. Alphonsus' doctrine on grace, and in his answer Newman says : 'Have you looked in Tournely on the subject of grace? Should he agree with St. Alphonso, it is very important. St. Alphonso seems to speak the mind of the present Church. . . .'

JOHN VAN ASTEN, C.SS.R.

Theol. Lector.

¹ Cardinal Svampa, Archbishop of Bologna, in a letter directed to Father Herrmann, speaking of the various systems on actual grace, says : 'The theologians in treating the question of grace have as a rule given proof of much cleverness, but very often without realizing it they have been taken in by sophisms and gratuitous suppositions. St. Alphonsus, on the contrary, has given proof of great discernment, and animated by piety has thrown upon the doctrine of grace a light truly serene, which does good to the soul—ha illustrato la dottrina della grazia di una luce serena che fa bene all' anima.'

'THE SOUL'S DELIGHT:'

A BOOK AND ITS STORY

IN one of a series of articles, contributed to the I. E. RECORD a few years ago, I had occasion to speak of the zeal of our missionaries of the seventeenth century in the matter of mental prayer. A formal report, dealing largely with so important a subject, was forwarded to Rome as early as the year 1626 by one of the Irish Discalced Carmelites, who comments on the wonderful success achieved in this respect by a priest of the Dublin community of Teresian Friars,—Father Paul of St. Ubaldus. We are told that this religious, especially, was indefatigable in exhorting those who frequented the first little chapel of his Order in Ireland to persevering earnestness in the pious exercises of prayer. Many of the faithful availed themselves of the opportunity afforded them by the Discalced Carmelites, then recently established in Dublin; and came at an appointed hour to be instructed in the simple method of meditation adopted by Father Paul: a devout practice which soon resulted in their making most edifying progress in the way of Christian perfection. Thoroughly imbued himself with the doctrine of the great mystical writers of his Order—who teach very emphatically that no state in life precludes the easy acquisition of the spirit of contemplative prayer, even in its sublimer forms—Father Paul had little trouble in leading his fervent clients through the various phases of the soul's union with its Creator, which culminate in the attainment of eminent holiness.

Now, after the lapse of upwards of three hundred years, we ourselves should derive nothing but the most consoling thoughts from this narrative of the piety of both priests and people, during an eventful epoch in the history of Irish affairs, if a certain urgent motive for such zeal were not kept constantly before our minds. Of course,

the faithful primarily devoted themselves thus ardently to the duty of prayer as an efficacious means of rendering themselves always pleasing in God’s sight; but we are assured, over and over again, that they were taught, likewise, to seek therein strength and courage to enable them to bear patiently the harsh trials and privations of their lot, as Catholics loyal to their religion. Moreover, safely guided by their spiritual directors, the Irish people quickly realised that intense happiness—indeed, the only true happiness to be had on earth—was by no means incompatible with the awful sufferings which they had to endure at the hands of their merciless persecutors. Their heroic fortitude throughout the Penal Days is proof positive of this fact, showing clearly how highly the faithful of Ireland appreciated the blessings of contentment and peace which the truth alone can give. And so we read of the amazement of the fanatical tyrants of the seventeenth century on beholding with what cheerful indifference, with what glad readiness, their victims renounced every prospect of temporal prosperity in order to safeguard their glorious heritage of the faith.

So, too, we find the Irish Teresian Carmelites, in subsequent times, equally anxious that those who sought their spiritual guidance should emulate the example which had been set them by their ancestors in the practice of mental prayer. While our forefathers were still struggling for Catholic Emancipation, one of the community of St. Teresa’s, Clarendon Street, published here in Dublin an English version of Lewis de Granada’s *Memorial of a Christian Life*, which is, also, an admirable treatise on the same important subject. This Discalced Carmelite was Father L’Estrange: intimately associated with O’Connell in those grand projects for the country’s welfare which the Liberator had very dearly at heart. In another place I have given some interesting details of O’Connell’s own spirit of Christian reliance on the efficacy of humble prayer.

The series of articles, to which I have referred, treats, for the most part, of the nature of the hardships and

sufferings borne by Irish Catholics, priests and people, from the beginning of the reign of Charles I until well into the nineteenth century. The sources of my information, in this respect, were chiefly the very letters of the persecuted missionaries themselves, forwarded to their superiors in Rome. As a matter of fact, the reasons why those pious conferences, conducted by Father Paul of St. Ubaldus, had to be interrupted, in the first instance, was owing to a raid made by the Castle authorities on the religious establishments in Dublin, about the year 1629. Later on (A.D. 1641), we find Father Paul's own name on a list of Irish Teresian Carmelites, who had been driven into exile. On his return to Ireland, at the imminent risk of his life, he exercised the sacred ministry in different parts of the country during the Puritan persecution. His zeal caused his enemies to be all the more vigilant; but he again succeeded in escaping to the Continent. Still, in the year 1659, his name occurs once more among those of his brethren engaged in the perilous duties of the Irish mission.

Even when far from the scenes of his arduous labours, Father Paul of St. Ubaldus never once lost sight of the spiritual needs of the many clients who had long depended upon him for encouragement and advice in his native land. It was then he conceived the happy idea of endeavouring to continue their guide in the way of Christian perfection by publishing an unassuming treatise on mental prayer; quite confident that he would find means of having such a manual widely circulated among the Catholics of Ireland. He completed this labour of love on the 8th of September, 1651; and duly submitted the manuscript to the censors appointed by his superiors. Owing to the difficulty of having a work written in the English language printed on the Continent in those days, it was not until the year 1654 that the book was brought out in Antwerp, at the 'Sign of the Pelican,' by a publisher named William Lesteens. *The Soul's Delight* is the title given to this treatise by Father Paul. As this book is extremely rare nowadays, I may consider myself very fortunate in having

recently secured a copy in an excellent state of preservation. It originally belonged to a certain ‘Allice Bowdon,’ as a note on the fly-leaf explains.

De Villiers, in his Bibliography of the Carmelite Order, can only inform us that the manuscript of *The Soul’s Delight* was preserved in the monastery of the Discalced Carmelites at Antwerp; and that it was written about the year 1655. He alludes to the author as a very distinguished Theologian—a man of great learning and holiness—who was ‘a native of Belgium, and a religious of the Belgian Province.’ In the book before us, Father Paul himself states explicitly that he was born in ‘the city of Dublin;’ and that he had completed his treatise on the date which I have already assigned. It is quite true that he entered the Order in Belgium, where he remained until the year 1625, when he volunteered, with Father Edward of the Kings, to come and establish the first monastery of the Teresian Carmelites in Ireland. Although recent important discoveries of valuable MS. documents have disclosed, among other things, Father Edward’s family name,—the Rev. John Sherlock—the name by which Father Paul of St. Ubaldus was called in the world, is at present, unknown. Twice in *The Soul’s Delight* he signs himself ‘S. B.,’ his friends being evidently familiar with these initials. But priests on the mission both in Ireland and England in those days were frequently obliged to conceal their identity, from the Government spies, under an assumed name.

The work is dedicated to ‘The Lady Francis Butler of Kilkash,’ daughter-in-law of Lady Thurles,—Catholic members of the Ormonde family—both ladies being highly esteemed by the author for the edification which they gave as practical Christians. Lady Butler had a private oratory at Kilkash; and Father Paul now commends her solicitude concerning everything pertaining to the due celebration of the Divine Mysteries. He praises God for the extraordinary sanctity of Lady Thurles, whose winning humbleness and simplicity of manner were the outward evidence of the virtues which adorned her soul;

and which was in such striking contrast with the worldly demeanour of many moving in the same social sphere. Well aware that *The Soul's Delight* would find little favour among those inclined towards the frivolous literature then much in vogue; still the author can heartily recommend it to all of a serious turn of mind. He fears, however, that Lady Butler and her friends may attach undue importance to his own poor part in the work: so great their reverence for the priestly character, and the monastic profession.

Further on, Father Paul apologises for the typographical errors occurring in the letter-press, which he attributes to the fact of the book having been produced in a foreign country, and by those unacquainted with the English tongue. He, also, pleads 'the gentle reader's' consideration for the absence of elegance of style; it is his sole ambition 'to make himself understood in plain, significant words.' Yet even the quaintness of diction in *The Soul's Delight* has a charm of its own; and certainly the author's frequent loving allusions to the cherished traditions of his Order afford most refreshing reading, though they may not appeal to those who question the great privileges which the clients of Carmel hold so dear. A Discalced Carmelite himself, Father Paul of St. Ubaldus would accept those traditions in the spirit in which they were received by St. Teresa and St. John of the Cross: the actual possession of the same being, to his mind, a more convincing argument of truth than even the testimony of the many profoundly learned writers of the Order whose judgment and accuracy in matters of historical research (during the course of the seventeenth century) are worthy of all praise.

The space at my disposal admits of little more than passing reference to the plan and scope of *The Soul's Delight*. Neither may I quote at a length from those chapters that would reveal the author's edifying spirit of piety; the few passages which I shall cite being rather to exemplify Father Paul's homely method of illustrating his sublime doctrine so as to impress his readers all the more forcibly; no matter how illiterate they should be,

or lowly their state of life. Incidentally, he gives us a very vivid insight into the nature of certain customs and manners of the time, in so far as they might prove a hindrance to prayer by fostering the spirit of worldliness. Knowing him to be thoroughly conversant with the mystical writings of St. Teresa, we are quite prepared to find abundant evidence of the author’s sound common sense throughout his entire work. Like the Seraphic Virgin, Father Paul has the deepest contempt for those silly vanities which might grow harmful, indeed, to a Christian otherwise anxious to embrace the Interior Life. Accordingly, he cautions his spiritual clients against worldly fashions in dress ; and against foolish gossip about their neighbour’s affairs :—

And do not, as some (too careless of their salvation), indulge in dancing and in the singing of idle things. Others, very effeminate, keep looking in a glass, walking to and fro in their chambers ; then back to the glass again : now they cast their hair on one side, now on the other ; and comb it up and down, I know not how often, powdering it with some trash—in which vanity they spend not a little time.

But Father Paul carefully discriminates between conduct of this kind and the more dangerous forms of worldliness, leading Christians to ‘so drown themselves in temporal affairs’ as to forget God altogether, until their folly is brought home to them by the transitory nature of those things in which they had sought contentment : all such being ‘like unto a flower which seems fair to-day, but to-morrow, perhaps, it is gone—withered and decayed.’ His horror of worldliness of whatsoever kind is occasioned by the thought of one of its most prejudicial effects : to weaken man’s purpose in good, exposing him to temptation to heinous sin. When condemning crimes which should cause the practical Christian to shudder, Father Paul bears witness to the evils of the age ; and furnishes us with a painfully graphic picture of the abuse of power and position in Ireland to add to the trials of the persecuted faithful. He sadly deplores the oppression of the poor by courtiers and officials, who stop at no excess in order

to gratify their passion of avarice. And he so speaks of the criminal extortions of land-agents in their dealings with the helpless tenants, as to remind us very forcibly of what Irish landlordism implied in more recent, trying times.

I shall best explain the nature of this treatise on mental prayer by submitting a brief summary of each of the three parts of *The Soul's Delight*: a division of the subject not unusual among experts when expounding the 'Science of the Saints.' The opening chapter of the First Part is devoted to a concise commentary on prayer in general; and speaking of the spirit of 'Our Holy Father and founder, Elias,' the author advances strong arguments to show how each Christian may aspire to that holiness of life which made the great prophet so pleasing to God. Step by step, the reader is guided from stage to stage in the Way leading finally to perfection. Practical rules are laid down for the profitable exercise of prayer, so that nothing may hinder the soul's unceasing union with its Creator. The same end always in view, Father Paul also includes a course of short meditations on the Eternal Truths in the First Part of his book, having already had consoling experience (when in Dublin) of the spiritual advantages to be derived from this pious practice.

Thus, he proposes the creation of man as a motive to impress upon the reader a salutary knowledge of self; and to inspire a great longing for the unchangeable happiness of the life to come, which should ever be before the mind of a rational being, conscious of his duty towards the Almighty. A special chapter contains striking reflections on the awful consequences of sin; in another we have many comforting thoughts suggested by the considerations on God's wondrous love for man, as manifested in the grand work of our Redemption. In the remaining chapters of this part we are given a very full explanation of the particular means whereby the soul shares in the fruits of our Divine Ransom; and the instructions for Confession and Communion are well calculated to inflame the hearts of the most tepid with devout sentiments of renewed con-

fidence and hope. All the exhortations are an edifying testimony to the earnestness of those for whom *The Soul's Delight* was written in the first instance ; and equally to the author's beautiful spirit of humble piety.

It is not easy to realise that in the Second Part of his book Father Paul proceeds to deal technically with the grand subject of Catholic mysticism ; so prudently does he accommodate his own expert knowledge to the comprehension of his readers. Even the youngest can grasp his method, and follow his arguments ; there is no room for doubt or hesitancy here ; all are imploringly invited to partake of the delights to be enjoyed in the sublimest form of contemplation. So familiar are we made with what the Purgative, the Illuminative, and the Unitive Ways imply respectively, that we can only regard the enterprise, upon which we are exhorted to engage, as the logical sequence of persevering faithfulness in the observance of the precepts of Christianity. After the careful perusal of this simple treatise, based on the safe principles, which have insured the final victory of each saint, no one—not even those morbidly nervous in spiritual matters—could any longer shrink from the study of what is rightly known as ‘ the crown of all the sciences.’

Like St. Teresa, Father Paul of St. Ubaldus employs the homeliest examples to elucidate doctrine most profound. He compares (as the Seraphic Virgin does, likewise) the soul to a garden from which every trace of the weeds of vice and passion must be removed ; in order that ‘ the sweet herbs and flowers ’ of virtue may be planted therein to put forth their blossoms in perfection for eternity. Trying as the cultivating of this mystical garden may prove at seasons—especially during that dread drought of aridity of the soul, the very Calvary of saints—still Father Paul explains how the toil grows easy in the end : all being freshened and made most fair by the copious inflowing of the needful grace.

Therefore, our author would have his readers pay closest attention to the exercises of the Purgative Way ; for the rooting out of evil habits is the first, and a most

important step in the process which will be short or long, easy or difficult, in proportion to the fervour of him who sets seriously about the work of his eternal salvation. The counsels regarding penance and mortification, given in the First Part of *The Soul's Delight*, should now bear 'seasonable fruit,' if progress is to be made at all in the way of perfection. The tediousness of the task is put before us, plainly but encouragingly, when Father Paul likens the state of a man 'newly brought from the world' to that of 'a young colt recently taken from its dam: it is wild, unruly and untractable. Yet by beating and labouring it for a certain time every day in the ring until it becomes wearied, it is made to fear and leave off flinging, casting behind, and leaping. And at length it takes the bridle, though with difficulty; and after a while permits the saddle to be put on; then it is shod; and at last suffers its rider to mount. When it is thus rendered pliable, the rider begins gently to urge it on, stroking it and making much of it; and ultimately teaching it how to amble, to trot fairly, or what else he may please.' A homely example, surely; still depicting very vividly the subject which our author's pious ingenuity suggests to illustrate the patience and determination required to bring the undisciplined human heart under absolute control of the Christian's firm good will.

Treating of the Illuminative Way, Father Paul points out, in an instructive and edifying manner, how virtue comes, eventually, to be practised for the far purer motive of advancement in spirituality. 'It may well be called the Illuminative Way, since the dark clouds of sin are now dispersed; and the tempestuous winds of the unmortified passions—which obscured, blinded and troubled the understanding—are appeased by the exercises of the First Degree of Prayer.' The illustrations in this section of the Treatise are mainly drawn, as if in keeping with the more sublime nature of the subject-matter, from objects in the visible universe of the very noblest kind. For:—

now the sun of justice enlightens the mind so that it sees perfectly the great misery the poor soul was in; and that only by

the practice of virtue can a man be prevented returning thither again. . . . Little by little, the purity of the soul increasing, he gaineth a certain facility in the exercises of this Way, accompanied by contentment of spirit, and a sweetness in the practice of prayer. And well instructed by many illuminations, he realises how all that is in this world is but vanity, and hath an end ; and that only virtue and a godly life hath eternal glory.

Each point of his doctrine is skilfully reasoned-out by the author, and confirmed by very apposite allusion to incidents in the Life and Passion of our Saviour, which lends a note of greater urgency to the teaching contained in *The Soul’s Delight*.

By the time we are led to the consideration of the Unitive Way, or the State of the Perfect, we have no trouble whatever in following Father Paul’s exposition of this degree of Mental Prayer. The simplicity of style remains unchanged ; and it is consoling to find that the author proposes ‘the Blessed Mary Magdalen’ as a most excellent ‘pattern’ of the soul’s passage through those three stages of the Mystical Way. He traces the Saint’s progress in virtue from the moment of her conversion until she has attained to that degree of holiness which her Divine Master Himself proclaimed as ‘the Better Part :’ a life wholly absorbed in Unitive Prayer. And the hearts of his readers might well glow at the thought of the virtues adorning the great Saint’s soul, while Father Paul is thus speaking of the wonders wrought by sanctifying grace.

As for the Third Part of the Treatise, we are assured in the opening paragraph that this book merely contains the teaching of St. Teresa on the subject ; Father Paul finding it necessary to include these chapters in his work, because it was so difficult to secure an English translation of the Seraphic Virgin’s writings in those days. He has deferred touching upon what he calls the ‘purely supernatural aspects of Prayer’ until he satisfied himself that there can be no longer any danger of his readers misunderstanding what might, in certain cases, occasion very erroneous notions in the minds of those anxious to devote themselves to the Interior Life. With St. Teresa, he insists upon the

fact of those extraordinary manifestations, such as visions, ecstasies, and raptures, being by no means indispensable for the attainment of the highest grade of sanctity ; although they are vouchsafed at times to specially favoured souls, perhaps to those so grounded in holy humility as to believe themselves still engaged in the trying exercises of the Purgative Way. However, the discernment of such supernatural signs forms an important phase in the science of Mysticism ; and our author deals with the matter—employing, as a rule, familiar words and phrases instead of technical terms—so as to render his advice most profitable to those earnest in the Christian's vocation of living always in the presence of God.

Apology is hardly due for having submitted the book to public notice in this place ; from an historical point of view, it supplies us with much reliable information concerning the Church in Ireland at a very critical time. It furnishes, moreover, a convincing argument as to how our Irish missionaries of the seventeenth century had ever the highest interests of their clients closely at heart, notwithstanding their own grievous trials—often including, as in the case of Father Paul, a season of wearisome exile from their beloved native land. On these grounds alone—not forgetting, of course, what solace and strength *The Soul's Delight* afforded to many of the faithful in the hour of their pressing need—the book may be regarded as being of little less importance than those various original documents, which shed considerable light on the condition of Irish Catholics during the seventeenth and eighteenth centuries ; and from which we have learned how the pious people of Dublin came to assist at those spiritual conferences, conducted by Father Paul, in the first humble chapel of the Discalced Carmelites in Ireland.

JAMES P. RUSHE, O.D.C.

DANTE AND THE GOLDEN AGE

PURGATORIO, XXVIII. 139-144

PETER LOMBARD, one of the founders of Scholastic Theology, who wrote about the middle of the twelfth century, put forward the view that the Golden Age of the classical poets was perhaps a reminiscence of the earthly Paradise handed down by vague tradition. This idea was taken up by Dante, and tersely set out in a few striking lines. While exploring the 'divine forest,' described in the early part of the twenty-eighth Canto of the *Purgatorio*, the Poet met a beautiful lady gathering flowers, who explained to him many things that seemed so wonderful. At the close of her discourse, she adds what she calls a corollary, as follows:—

Quelli che anticamente poetaro
 L'età dell'oro e suo stato felice,
 Forse in Parnaso esto loco sognaro.
 Qui fu innocente l'umana radice ;
 Qui primavera sempre, ed ogni frutto ;
 Nettare è questo di che ciascun dice.

Those poets who of old the golden age,
 And all its bliss, recorded in their verse,
 Perhaps of this place in Parnassus dreamed.
 Here free from sin the human race began ;
 Here was perennial spring, and every fruit ;
 Here was the nectar which they all have sung.

GERALD MOLLOY

DR. SHEEHAN'S LATEST WORK

THERE is not, I feel sure, a single living writer of English prose whose works are looked forward to with such interest by Irish and Catholic readers as are those of Canon Sheehan. It is not alone that he is regarded as a front-rank exponent of Irish Catholic thought. In his case we are always sure of sound Catholic feeling; we know that he will never utter a syllable that would leave an unpleasant effect on the mind; and we are confident that his unerring sureness of touch in dealing with the life of our people will save him from those grating utterances, which others, who ought to know better, are wont to give expression to. The present writer, in common with so many other admirers of the now illustrious *soggarth*, was inclined to welcome his latest story even before reading it. Now that I have read it, I can gladly say that there is no need to withdraw the welcome—rather is there reason for a more cordial greeting.

In the present instance, Father Sheehan has broken what is for him almost entirely new ground. We have none, or almost none, of the delineation of Irish clerical life that we find in *Luke Delmege* and *My New Curate*, and still less of that exalted appeal to lay Catholic Ireland which marked the pages of *Geoffrey Austin* and *The Triumph of Failure*. We have rather an historical Irish novel, in which the secular side of our national life is predominant. For this reason the book will be less interesting to many than his former works; but we must judge it by its own standards, not according to our own preconceived notions.

The story which the book unfolds may be briefly told. The Doneraile Conspiracy case of 1829, had its batch of informers. The wife of one of these, reduced to a state of starvation and desperation, leaves her infant child in the cattle-stable of a neighbouring farmer whom she knows to be a charitably-disposed man. The farmer keeps the

child and rears her, endeavouring all the while to conceal the fateful birth-taint that he knows she suffers from. But the secret leaks out in spite of all his vigilance. His neighbours cannot understand his action. Some of them are furious in their resentment. They expostulate with him ; they warn him of the curse that must attend his sheltering the offspring of an approver ; and finally, they murder him in his own home. The poor girl flies for her life from the home of her childhood, and wanders in loneliness and want during the dark days of 1847. She is discovered dying of starvation on the roadside by the local blacksmith,—who has loved her for many years—and after careful nursing she recovers health and strength. The blacksmith, heedless of the obloquy which he knows full well his action will bring upon him, makes her his wife. Years pass by and a powerful son grows up to the approver's daughter and her courageous husband. Young Casey is the greatest athlete of the countryside. He is first and foremost in every local tournament. He is the doughty champion of his parish in every athletic contest. But the primeval curse is upon him. The people pity him and despise him in spite of his prowess. They smile that quiet knowing smile so familiar to the middle and lower classes in this country when he waxes eloquent on the wrongs of his native land. The young men look at one another with a glance that is eloquent when they hear him urge them on to a fight for Ireland. He is puzzled at their indifference to his appeals. He little suspects the real cause. At length his eyes are opened. In the midst of an immense gathering of spectators, after he has won one of his hardest fought athletic triumphs, the dishonour of his birth is rudely flung in his face by an infuriated opponent. Casey leaves the field in despair. He bids adieu to the girl he loved, for he cannot bring himself to disgrace herself and her family by an alliance which would stain for ever their fair and untarnished name. He seeks a home and hopes for surcease of sadness beyond the Atlantic. Even there he hears an echo of the infamy which surrounds his name in Ireland. Twenty-five years—

weary years, of exile mellow his recollections of the old land, and he returns to claim his early love. The memory of his birth-taint has not even yet died out, but it is only among the oldest that it survives. Now comes what we cannot but regard as an unusual *dénouement*: he marries, not the woman he loved a quarter of a century ago (for she is now a faded widow), but her youthful daughter,—the image of what her mother was in the olden time.

The *motif*, then, of the novel is the curse that attends the informer and the informer's descendants in Ireland. Father Sheehan preaches this lesson incessantly throughout the book. Whether the *motif* was wisely chosen is, perhaps, open to question. There are those who think that it has been already borne in upon the public mind in a thousand ways,—in history, and in fiction, in ballads, stories, and dramas. However, it is a great outstanding fact of our socio-political life, that has never been approached from Father Sheehan's point of view, and never, certainly forced upon the reader's notice with such abiding eloquence and force.

But the driving home of such a truth necessitated a rather complicated narrative. The fate and fortunes of three generations,—for the curse descends to the children's children—are described at length. True, we meet the hero at the commencement of the story. We no sooner meet him, however, than we are hurried back to the days of the hero's grandfather, who figured ingloriously in the Doneraile Conspiracy case, and we are brought through an elaborate account of his mother's chequered career before we are again face to face with his own personality. Such a course, though useful for the working out of the author's main idea, tends to render the story disjointed, and does not make for that unity of action which ought to characterise every work of fiction. But it must be said in fairness that the author has adopted a most ingenious means of meeting the difficulty under which his plot laboured. He has made the hero's mother the real heroine of the book, and by far the most fascinating character, thus spreading an absorbing interest over the greater portion of the work.

Father Sheehan's description of the Doneraile Conspiracy case is replete with dramatic power. It is, as he tells us, but a transcript from actual nineteenth century history ; but the historical facts lend themselves in his hands to a blending of the romantic, the pathetic, and the picturesque in description, such as one rarely meets with even in this age of brilliant descriptive prose. There is no longer need to debate the truth of the story as told by Father Sheehan : it is now admitted on all hands that the Conspiracy was a fabrication, the witnesses suborned perjurers, the jurors of the true-blue type, and counsel for the Crown intent not merely on presenting the case for the prosecution, but on securing a conviction at all hazards. O'Connell rescued the unfortunate peasants from the doom that awaited them, saving those for whom he was in time to plead, and dragging from the jaws of death those already convicted and sentenced. Here is fine scope for passionate invective and enthusiastic sympathy in one who feels for the peasantry and agrees with them, as Father Sheehan, needless to say, does. His picture of the crowded court-house, filled with the Protestant gentry and their satellites, but shunned by the friends of the prisoners, almost as a hostile garrison with its guns trained upon them would be shunned, is very realistic. The finest thing in the book, however, is his account of William Burke's ride from Cork to Caherciveen, to secure the services of the Liberator. The terrible ordeal of facing ninety Irish miles of an unknown mountain road, with but one horse to complete the journey, the physical exhaustion of horse and man, the swelling and subsiding hope of the rider, the almost sympathetic response of the dumb animal to the demand made upon his endurance by the rider, the weird sights and sounds of the long, lone night ride, are brought before the reader with a lightning-like vividness that recall's Mazeppa's ride in Byron :—

With glossy skin and dripping mane
And reeling limbs and reeking flank
The wild steed's sinewy nerves still strain
Up the repelling bank.
We gain the top : a boundless plain

Spreads through the shadows of the night,
And onward, onward, onward, seems
Like precipices in our dreams
To stretch beyond our sight.

Quotation would do scant justice to the author's beautiful description. Let the reader judge for himself from the entire passage.

There is some fine character-drawing in *Glenanaar*. Edmond O'Connor, the farmer who harbours the approver's daughter, is a splendid type of Irish peasant,—strong, muscular, silent, honest to a fault, truthful under all circumstances, satisfied with little if only his conscience be at rest, filled with a living faith and an undying hope. He has himself been the victim of the approver's malice, yet he will not allow a thought of revenge to deter him from shielding the poor defenceless child, 'that God sent us this blessed Christmas night.' He stands by her even when all his family are opposed to him, and heroically refuses to turn her adrift when ordered to do so at the mouth of the rifle. We had come to love this creation of Father Sheehan's so strongly that we felt sad to find his end was so tragic and so cruel. The Deirdre of the piece, Nodlaf, is herself a fascinating picture. Strange in her manner, mysterious in her history, she is like no girl around her. She is noticed from her childhood for her aloofness, her unconscious dignity, her unmistakable superiority over all her female contemporaries. There is that in her which compels the admiration of her neighbours, much as they dislike her because of her birth-stain. She lives a life apart, at first wondering at the unfriendliness of her acquaintance, and afterwards brooding in solitude over her unmerited misfortune. If Father Sheehan were at all inclined to yield to that alluring temptation which besets so many novelists—the temptation to grow enamoured of his own characters—he would have provided a more kindly end for Nodlaf's troubled life. Nor can we withhold our need of admiration from the character of the 'Yank.' His resolve to sacrifice all earthly happiness rather than bring his own dishonour upon others, his fidelity to faith and fatherland under the

strain and stress of twenty-five years' temptations in America ; his undying resolve to be faithful to the object of his earliest affections, are traits of character that do not appeal in vain to the sympathy of the reader.

Indeed we might say of most of the men and women in this book that their figures stand out in bold clear outline upon the canvas. The big, burly blacksmith, so lovable in his courageous honesty and childlike ingenuousness ; the younger Mrs. O'Connor, with her unscrupulous worldly wisdom ; the ' Yank's ' young wife in all her confiding sincerity, the firebrand sister of the latter, not so untamable as she looks,—surely it would be difficult to find more clearly distinguished types of Irish manhood and womanhood.

Within the limits which he set himself, clear, definite characterization was all that could be expected from the author of *Glenanaar*. It would have been impossible for him to make the analysis of character very deep or very acute. In fact, the introspection or psychological element is almost altogether absent. Not that I regret the absence very much. I think we have had enough of it and to spare in latter-day fiction. How really refreshing and healthful it is to turn from our later novelists—even Dr. Barry—to the bracing atmosphere of Thackeray ! There is something in the old master that gladdens while it engrosses, yet never tears a passion to tatters, nor leaves the reader a spent force after the perusal. The dissecting of poor humanity may be, and in the hands of a first-rate literary practitioner always is, a work of great skill and keen penetration, requiring much breadth and depth of sympathy, profound knowledge of life, and a sounding of the depths of one's own heart where rod or plummet has, perhaps, never gone before. No flippant dogmatist or shallow-hearted cynic, I admit, can ever give the world a sympathetic appreciation of even one ' vast profound ' in human passion. But while all this is undoubtedly true, it is just as undeniable that the portrayal of character by successive acts rather than by searching analysis, makes a far less exacting demand upon the mind of the reader, and leaves him a brighter and a happier man. In these

days of high tension and neurotic tendencies it is no slight ordeal to follow the fortunes of the principal characters in *Robert Elsmere*, in *Helbeck of Bannisdale*, in *Tess of the D'Urbervilles*, or even in *The Two Standards*. No doubt Mrs. Ward, and Mr. Hardy, and Dr. Barry, knew the audience for whom they wrote these works, and spoke to their audience in accents which they knew would be appreciated. For a novelist, like an orator, if he wishes to conciliate his hearers, must take in their vague feelings in vapour and fling them back in flood. No matter how firmly he holds aloof from them in principle he must at least compromise with their tastes and prejudices if he wishes to win them to his way of thinking or to leave behind him a luminous track. But the selection of the psychological method in order the more effectively to preach a moral or deliver a message to a particular public, is no reason why that method should be chosen when a writer speaks to an audience with no morbid tastes or ingrained prejudice. And indeed I would venture to assert that for people generally it is better to look outwards than inwards ; better to be up and doing than turning a search-light upon their own inner and hidden selves ; better read a book in which action speaks than one in which introspective meditation takes the place of action.

In *The Triumph of Failure* Father Sheehan was sufficiently introspective for the most ardent admirer of the psychological novel ; and it is said that that work is his favourite. Nevertheless, I make bold to say that with all its marvellous eloquence and imaginative spirituality, *The Triumph of Failure* is not a prime favourite with the public. Nor would its high and holy appeal to Irish Catholic laymen be less certain to find an echo in faithful souls if the ideals set forth in the evolution of Charles Travers' mind were more fully translated into act in the development of that noble character.

In another respect, too, *Glenanaar* differs very noticeably from *The Triumph of Failure*, and indeed from *My New Curate*, *Luke Delmege*, and *Under the Cedars and the Stars*. There is a very marked reserve in the use of the author's learning. It must have been a very severe dis-

cipline which a writer of his vast erudition exercised when he succeeded in producing a work of over three hundred pages without a single reference that the most unsophisticated reader could not understand. To the ordinary story-reading public this reserve is a decided advantage. It takes appreciably from the pleasure of a passage if one cannot comprehend some learned allusion, or even if one is compelled to consult an encyclopædia (which the ordinary story-reader has not got). But it piques one's pride beyond endurance if a sentence or passage is quoted (without translation) from a foreign author whose language the reader has not learned, much less mastered. I remember having read some years ago a lengthy article in an English periodical detailing the advantages of the allusive style. The writer of the article declared that it was a tribute to the reader's learning, and therefore astutely pandered to his vanity, to find the author making reference, in the most *nonchalant* fashion, to names, dates, and historical facts which only very well read book-worms were acquainted with. I fancy, however, that the truth is all the other way. What tribute is it to me if I find that I am ignorant of what the author expects all his readers to know? The writer of that article evidently never looked at the matter from the standpoint of 'the man in the street.' He never bethought him of the annoyance caused to readers with but ordinary equipment when they find themselves face to face with allusions which are for them no better than sounding brass and tinkling cymbal.

When I sit down to read a novel I do not expect a literary or historical chart laid before me. I want a well-told story, burdened with no recondite historical references or far-fetched literary comparisons. Such things, brilliant and ingenious though they be, too often divert the mind from the logical sequence of the thought, and while adding purple patches to the work, do not conduce to its unity, and certainly not to its intelligibility. If proof were wanted that the allusive style is not essential to the highest reaches of literature what need we do but point to Cardinal Newman! In the whole range of English prose, there is

nothing more clear, more impressive, more finished. His words, as his recent brilliant biographer (whose style is the most highly allusive I know of) happily remarks, are transparencies that let his meaning through. That uninterrupted flow of transparent thought carries its own far-shining splendour into the mind of the reader, and leaves behind an impression as lasting as it is vivid. Yet Newman's style is remarkably free from allusion. He speaks in a language which every reader can understand. Though a writer of real literary resource and real literary brilliance, Newman studiously refrains from literary side-glances.

These remarks do not in any way imply that the allusive in style is to be altogether condemned. There are some subjects which cannot be treated at all without reference to collateral fields of thought, and some again which naturally call for collateral treatment if they are to be dealt with at all adequately. It would be a very truncated estimate of Shakespeare, for instance, which would leave out all reference to the other English poets, omit all mention of the great tragedians of Hellas, and ignore the deep-voiced utterance which human nature found during the nineteenth century in the literatures of Russia, Germany, and France, as well as England. But illustrations from other fields of knowledge which tend to obscure rather than to clear up the matter in hand, allusions that are by no means obvious or necessary, references that could be avoided, seem to be the pet devices of some contemporary writers to render their style original and impart to it a kind of vague, misty beauty.

Take such a work as *Under the Cedars and the Stars*. Therein we are given to understand from the commencement that the author means to indulge in a series of philosophical reveries, literary disquisitions, and comparative views of men and things. We know at once that the book is not meant for the multitude. We are prepared for what is coming, and cannot complain if we find ourselves suddenly borne out beyond our depths. Many of the beautiful passages in that book would be completely out of place in a novel, no matter how dexterously woven into the

plot. In their present setting they are both appropriate and beautiful.

No living Irishman has pleaded so eloquently against emigration from Ireland as the author of *Glenanaar*. One can never forget the glorious passages in *Luke Delmege* wherein he declaims against the spirit of Mammon-worship which is dragging our people from the shores of Ireland in quest of untold wealth beyond the seas. He strikes the same note in his latest work. There is a fond hope expressed that the 'Yank' and his young wife may return before long to their native land, and seek amidst the simple happiness of our island home a recompense, an ample recompense, for the surrender of the strenuous life of America. There is a touching appeal to our brethren abroad to 'come back to Erin.' The dangers that beset the Irishman in the United States are told in thrilling tones by the hero, whose manly voice throbs with agitation as he refers to the sad lot which has befallen some of our exiled fellow-countrymen. The lesson, probably, would have been better preached if the hero were not himself an embodiment of striking material success in the land of his adoption. For, although he represents in himself only the luckier type of Irish emigrant, his prominent figure may easily leave a more lasting image on the reader's mind than the unlucky ones whose careers he describes so graphically. But it would be hypercritical in the last degree to find fault with *Glenanaar* on this account. The exigencies of the plot required that the hero should return in affluence: there would be an utter lack of poetic justice if he did not. And it must be borne in mind that when he does return in affluence he is not 'discreetly silent' about his less fortunate fellow-Irishmen, as are some of his type in real life.

Many of Father Sheehan's admirers will be disappointed with his latest effort, as it lacks the most fascinating characteristics of his earlier works. They will look in vain for that genial happy humour, so racy of the soil, which graced his two clerical novels. And their search for another manifestation of his power to paint the spiritual life of our country will be equally fruitless. Neither one nor the other

feature is visible in this book. The story to be told was rather grim for any exhibition of wit or humour; and the part of narrator played by the priest whom the author introduces left little room for any picture of that religious horizon which surrounds every area of social activity in Ireland.

With this feeling of disappointment it is impossible not to sympathize. If Father Sheehan were not so unique a success as a delineator of the best aspects of our national character the feeling would not be so reasonable. But seeing that he has tapped the purest well-springs of the Celtic heart in his earlier writings we must needs regret his new departure in the present instance. The best of our Irish novelists have dealt too largely with the sombre side of our people's existence,—the tragedy and pathos of our history, the hardships of the peasant's lot at present. Banim's works, so powerful, and in some respects so true, a reflex of the Irish peasant's outlook upon life, are painted in very sombre tints. Gerald Griffin, more powerful still, and more true, has sung the saddest of Jeremiads in his *Collegians*. Even Kickham, as any reader of *Sally Cavanagh* will agree, has left us a gruesome picture indeed in that tragic tale. And not even Kickham, truest of Irish novelists in the strict sense though he be, has given us such genuinely delightful native humour as Father Sheehan has scattered through the pages of his two best-known works. There is none of the 'slap-dash' fun and frolic of Lever, none of the stage Irishman. There is none of the absurd gibberish which is so often set down as Irish *brogue*. Nothing but the purest and sweetest effusion of innocent drollery, flavoured (especially for us priests) by the introduction of the clerical element in a manner that has never hitherto been approached. On the other hand, there is an exaltation of view in his descriptions of our people's all-pervading faith which can come from but one source,—the inspiration of true genius. He has trodden 'the fair hills of holy Ireland,' and the light of the Irish sky has glorified his imagination. May we hope that at some future time, when the author has had some respite

from the exhausting labours of recent years, he will touch the old chords anew and reawaken those strains which only his master-hand can evoke ?

Such a wish does not imply that we are ungrateful for present favours, or insensible to the merits of the present work. On the contrary, we hope it may find its way to every parochial library, every Catholic home, and every presbytery in the country. It is not every day we can make such an addition to our stock. *Glenanaar* contains scenes, especially descriptive scenes, that belong to the highest order of literary painting. It has the glow of enthusiasm in many fine passages, And there is throughout a note of eloquence, subdued for the most part, but rising at times to a high level indeed. It is a most readable book. It is a book which most readers will prefer to the sensational novel we see so much of nowadays, and it supplies in its own measure a counter-attraction to that class of literature.

EDWARD NAGLE.

THE MESSIANIC IDEA—III

JESUS CHRIST THE TRUE MESSIAH

IN the two preceding articles, we have tried to outline the foundations, and extent of the Messianic hope, so far as those might be discovered in the Old Testament, by eyes not illumined by the light of faith ; and so far as our study bore on the assumptions on which Christ based His claim to be the Messiah, it proved their truth—the Scriptures do indeed give testimony that some one was expected, and that his coming was supposed to be repeatedly promised by Jehovah. With eyes still closed to the supernatural light, let us now turn to Jesus Christ, who claims to have fulfilled in Himself all those promises.

Whatever may be said of His claim, His appearance on the world's stage at such a time, and the strange story of His life, shall ever remain the most marvellous fact in the history of humanity. There is a sublime mysteriousness surrounding the personality of that Nazarene ; the equal of which, is sought for in vain amongst the annals of men. His human character is the most noble, and His life's history the most marvellous, that creation has ever known. But let us turn to the central idea of His life. Is He the Messiah ? The lowliness of that life, and the utter want of worldly greatness which characterized it, may first lead us to answer in the negative. Our human nature may at first recoil, from admitting, that He who had not whereon to lay His head, could be identical with the glorious Priest-King of the Psalmists, whose majesty dazzled us, and whose universal sway brought up before our minds, pictures of surpassing glory and inimitable greatness. But then, these are pictures congenial to human nature. Our natural proclivities incline us to entertain such thoughts, and to hide away whatever seems lowly and obscure. Let us study the life of Christ more closely, and see if our first impressions

be not false, even while the Scriptures remain true, and Christ's claim justified. God's ways are not our ways, and perhaps there is with Him a true greatness and magnificence, compatible with lowliness and obscurity, and linked up with them in some way that our poor eyes are loth to see ; a greatness, of which worldly splendour is but the shadow, if even that. Across the brightness of the Messianic picture, we have seen those dark shadows that spoke of suffering and of humiliation and of death. Perhaps in the life of Christ we shall discover the meaning of their presence.

Beside the Messianic picture let us place the reality of Christ's life as reflected in the pages of the New Testament, and see if one be not the fact of which the other is a foreshadowing. The reality may not be what our study of the foreshadowing suggested, but let us see whether it be not the unmistakable reality all the same ; and whether under the new light from the life of Christ, we may not discern a deeper real meaning in the Old Testament passages, and an explanation of what hitherto was difficult to understand. Linger not for the present over any one fact of Christ's life, let all stand out before your mind, and beside the Messianic picture, in the setting which history has given them—then compare.

The Child, it is said, was born of a virgin, who did not cease to be a virgin when she became a mother. When He was conceived, an angel tells that He was to be the Messiah, and that of His kingdom there was to be no end (Luke ii. 31-33). At his birth in the city of *Bethlehem* (Matt. ii. 1), the music of heavenly choirs is heard on the Galilean hillsides, and the angels singing glory to God, and on earth peace to men of good-will, because *the expected one had come* (Luke ii. 14).

The angels bade the wandering shepherds seek Messiah in His lowly home, and there the shepherds found the Child Jesus lying in a manger, and 'all who heard their strange story wondered at the *things that were come to pass* (Luke ii.) Nay, stranger still, in far off lands some messengers unknown had told the news, and wise men from the East had come

to seek the new-born King of the Jews, and falling down before that Child they adored Him, and offered Him their precious gifts of gold, and frankincense and myrrh (Matt. ii. 1-11.)

Six months before the birth of Jesus, another child was born, whose duty it was to be the Prophet of the Most High, and to herald the coming of the expected one (Luke i.); and thirty years afterwards we meet that child again by the Jordan's banks, telling all men to do penance that *the Kingdom of Heaven was at hand*; that the time of salvation had come, as well as the time of punishment for sin; that the expected one was in their midst—the Lamb of God who would take away the sins of the world (John i. 29; Matt. iii.) When John meets Jesus he proclaims in public, that He is the Messiah, and Jesus begins His public life amongst His countrymen, with the purpose of accomplishing the promises from the ancient days.

The great object of His life was, to establish on earth the Messianic kingdom. His first public sermon was to do penance for the *Kingdom of Heaven was at hand* (Matt. iv. 17). He went about Galilee, teaching in their synagogues, and preaching that same kingdom (Matt. iv. 23). Its description, and blessings, formed the subject of many a discourse, as He gradually unfolded to His countrymen the nature of His work; and when the Galileans, awe-stricken at His miracles, and wondering at His teaching, sought to detain Him, His answer was, 'To other cities also *must I preach the Kingdom of Heaven, for thereto am I sent*' (Luke iv. 43).

The mission He gives to His apostles is the same. Whether He sends them merely to the lost sheep of the house of Israel (Matt. v. 57), or to all nations and to every creature (Mark xvi. 15), the tidings they are charged to bear is, *that the Kingdom of Heaven is now established on earth*. Whoever despises His Apostles as they discharge their appointed work, despises Him who sent them (Luke x. 16); whoever refuses to hear them, shall

¹As already remarked, the Kingdom of Heaven is none other than the expected Messianic Kingdom.

perish, while the obedient shall possess eternal life (Mark xvi. 16.) His kingdom was to be world-wide—Catholic in the true sense (Mark xvi.), and outside it there would be no salvation. Christ's many descriptions of His kingdom may not be here dwelt upon ; but we may refer to a few which give us a fuller insight into its nature. He compares it to a grain of mustard seed, that, small in itself, grows into a mighty tree, in the branches of which all the birds of the air come and dwell (Matt. xiii.) ; or to the sheepfold into which He gathers all the sheep, and provides for them like a true pastor. These sheep are not all from the Judean fold, other sheep He has which are not of that fold, and these also must He bring, that there may be but one fold and one shepherd (John x.). Jew and Gentile are no longer to be separated. In His kingdom they shall dwell together, and the brotherly love which shall characterize their lives shall be the sign whereby all men may know that they are His (John xiii. 25). His kingdom comes not indeed with observation (Luke xvii. 20), it has little of the greatness which the world values, but it has a higher and a truer worth. In it is justice and peace and judgment and the remission of sin (Luke xxiv. 47). It lacks the splendour that is of wealth and worldly power, but it possesses the higher splendour of grace, and sanctity, and union with God. The members shall be united to Christ, as the branch is to the vine, and from Him shall draw their higher life and strength (John xv.) Wonderful, indeed, is to be the dignity of each member, for the least in the Kingdom of Heaven shall be greater than John the Baptist, who was the greatest in the Old Dispensation¹ (Luke iii. 28). Yet amongst the members themselves, greatness is to be regulated by obedience to the law. He who observeth every jot and tittle of the law, and so teacheth men, he shall be called great in the kingdom, but he who violateth the smallest of the precepts, and so teacheth men, he shall be called the least (Matt. v. 19).

¹ It is hardly needful to state the sense in which this is true.

The ideas we may thus gather from the Gospels, about the nature of the new kingdom, are comparatively vague; for Christ, with a purpose, spoke in parables, and it was only to the Apostles it was given to know the mysteries of the kingdom (Matt. xiii. 11). We shall see afterwards how beautifully the Apostles, under the guidance of the Paraclete, developed these fundamental ideas, but for the present we keep our gaze fixed on Christ.

In moments of admiration, and when their minds were not swayed by the malignity of the Pharisees, the multitudes acknowledged that Christ was the Messiah¹ (Matt. xii. 23; xxi. 9-15). All the country was filled with talk about this wonder-worker, who said He was the Christ; and John sent his disciples to Him to know if He was such (Matt. xi. 1). The credentials which Christ produces are His work,—the fulfilment of the Messianic promises. The blind see, the deaf hear, the lame walk, and the poor have the Gospel preached to them. With truth, indeed, might He give such credentials, for wherever He went grace went out from Him. At His touch the scales of leprosy fell from the 'poor accursed' (Matt. viii. 2; Luke xvii. 12), the blind eyes become sensitive to heaven's light (Matt. ix. 27-30; xii. 22; xx. 30-43; xxi. 14), the paralysed form regained a healthy vigour (Matt. iv. 24; viii. 6-13; ix. 2-6), the diseased mind its deserted peace (Matt. iv. 24; xvii. 14-17). At His voice the demons fled from their victims (Matt. viii. 28-32; Matt. ix. 32; xii. 22; xvii. 17); nay, even the departed souls obeyed, and again breathed life into the inanimate body (Matt. ix. 19-25).

Though firm in maintaining His claims, yet wherever He could He avoided contention, for betimes He tells the recipients of His miraculous benefits to tell no man (Luke viii. 56). But, though humble, He makes strong professions of His own greatness. He foretells His rejection by His own people (Matt. xxvi. 31), His death at their hands, and His resurrection victorious over His enemies (Matt. xvii. 9; xvii. 21, 22; xx. 18, 19; xxvi. 32; John iii. 14).

¹ 'Son of David,' in the mouth of a Jew, meant the same as Messiah.

He proclaims Himself greater than the greatest of His people's ancestors, greater than Abraham (John viii. 58), or Moses (v. 45 ; vi. 32), or David (Matt. xxii.) ; and, though the claim cost Him His life, He pauses not, to declare that He is the Son of God. He does not ask His hearers to receive these statements on the mere strength of His words. He points to the witnesses who bear testimony to Him, and to the works which He has done, and which place the seal of Divine sanction on His teaching (John v. 36 ; xxxi. 36). For the moment the multitude express their open faith in the fulfilment by Him of their cherished hopes, as they bid him welcome to the Holy City with loud Hosannas, and invoke blessings on Him who cometh in the name of the Lord (Matt. xxi.) Then begins the dark days of His passion. In an upper room in Jerusalem He gathers His chosen ones together, to eat the last Pasch with them. It was in the middle of the seventieth week spoken of by Daniel ; and when the supper was over, He instituted a new sacrificial rite, which they were ever afterwards to perpetuate in commemoration of Him (Matt. xxvi. 12). He foretells the desolation which shall come upon Him in His approaching suffering (Matt. xxvi. 31), and His prediction meets with a fearful verification. One who had eaten sweetmeats with Him betrayed Him (Matt. xxvii.) ; he who said he would die with Him, denied Him with an oath ; and on the day of His sorrow, there was only one of the chosen friends to stand beside His cross (John xix. 25). When the shepherd was struck the sheep were indeed scattered. With vehemence His countrymen demand His death because they had a law whereby he should be put to death who said he was the Son of God,¹—a fearful proof but not less convincing than terrible that Jesus laid claim to such a title (John xix. 7.)

¹ There are some who deny, that when the Jews sought Christ's condemnation because He said He was the Son of God, they understood Him to lay claim to strict Divinity. If we had only the Synoptic Gospels to guide us, perhaps the answer might be doubtful, but from St. John's Gospel it is certain that Christ claimed, and that the Jews understood Him to claim, strict Divinity. (Men like Loisy may of course deny that the Fourth Gospel reflects truly the mind of the Jews who sought Christ's death, but this is not the place to discuss their objections.)

Though the Jewish Scriptures, teaching as they do the superhuman

The Council of the malignant—the Pharisees—procured His condemnation. Beneath His cross they scoff at Him (Matt. xxvii. 40), and the callous soldiers cast lots for His garments (Matt. xxvii. 35) while He speaks the words of the Psalmists' sufferer, 'My God, my God, why hast Thou forsaken me.' His death is followed by strange wonders—the sun is darkened, the veil of the temple is rent asunder (Luke xxiii. 45), and nature seems to mourn, as with a conscious grief for some great calamity. Death, however, is swallowed up in victory; for, despite the vigilance of His enemies, who remembered His prophecy, that He would rise again (Matt. xxvii. 63), He leaves the sepulchre, and rises glorious to die no more. During the forty days He appears repeatedly to His Apostles and disciples (I. Cor. xv. 5-8); and speaks to them of the new kingdom which He had come to establish, and in the establishment of which they were to continue to labour. He expounds to them the Scriptures, beginning with Moses, showing them that *Christ should suffer and*

character of Messiah, should prepare the Jews to admit his divinity if he professed such, we believe that the vast majority of the Jews never looked upon the Messiah, with all his greatness, as being more than human. The zeal with which they flocked to the standard of every revolutionist who claimed to be the promised one, and their belief that John the Baptist might be the Messiah, though they knew he was a mere man; as well as the New Testament passages referred to above prove the point to our minds. The conclusion is borne out in Justin Martyr's *Dialogue with the Jew Trypho*, in which dialogue the Jew looks upon it as 'paradoxical and silly' to say that Messiah or Christ pre-existed from eternity, and condescended to labour as man. Trypho denies that Christ is 'not man begotten of man;' and he declares that what the Jews expected was, a Messiah who would be 'a man from men' (i.e., born merely of human parents). After the days of Justin Martyr, Origen maintained, against Celsus, that the Jews, while expecting the 'Christ of God,' would not admit that any prophet ever said the Son of God would come.

Why the Jews, in face of their own Scriptures, should be so opposed to the idea of a truly Divine Messiah, may be difficult to explain. The writer of the article, 'Son of God' in Smith's *Dictionary of the Bible* (in which article the facts in this note are fully dealt with), puts forward a plausible explanation. According to him, the Jews, much as they longed for the coming of the Messiah, and much as they loved to dwell on his greatness, were still deeply impressed with the doctrine of the unity of God. Their teachers were ever keeping it before them, and the Babylonian captivity—caused by their idolatry—made them ever afterwards shrink from Polytheism. And so, when Christ claimed equality with Jehovah, they looked upon Him as a blasphemer, deserving the punishments decreed against such in the Mosaic law (Deut. xiii. 1-11)

so enter glory (Luke xxiv.) What further things He told them we do not know, only that He spoke to them of the kingdom (Acts i. 3), and promised to send the Paraclete who would still further instruct them in all things required for their ministry (John xiv. ; xv.) During His life He restricted the mission of the Apostles to the lost sheep of the house of Israel (Matt. x. 6), to whom alone He was sent (Matt. xv. 24). But after the Resurrection, the restrictions are removed. They are no longer forbidden to go into the way of the Gentiles, or to enter the houses of the Samaritan. They were sent forth to preach the Gospel of the kingdom to all nations and to every creature (Matt. xxvii. Mark xvi.) Miraculous signs would mark the Divine approval of their work ; and with Divine power they were endowed, for, to them was given the remission of sin (John xx. 22). Obedient to that command the Apostles went forth, and though not recounting the labours of all of them, the *Acts* gives us some idea of their earnestness, and of the success with which their labours were crowned.

From their teaching, as described in the Acts, and the different Epistles of the New Testament, we get a clearer insight into the nature of Christ's kingdom. The veil which Christ cast over it is removed, and we see the sublime mysterious reality. Though a distinct kingdom from the Jewish Church, it is not wholly different, it is the fulfilment rather than the destruction of the Law and the Prophets (Rom. iii. 31). The kingdom is the spiritual Israel, the New Jerusalem (Heb. vii. 22), and the Gentiles who enter it, are as the wild olives engrafted on the vine (Rom xi.) Yet their admission is not by accident. It was destined from all times, as is testified to by Osee,¹ and Moses,² and Isaias³ (Rom. ix. 10). The new kingdom, itself, is most intimately connected with its Founder. It is the object of His dearest love (Eph. v. 25-27), and the mystical body of which He is the head (Eph. i. 22 ; Coll. i. 18). It is the city of the saints, and the household of God (Eph. ii. 19),

¹ Osee i. 10 ; ii. 34.² Deut. xxxii. 2,³ Isaias lxxv. 1.

built by Christ upon the rock of Peter (Matt. xv. 18 ; John xxv. 26), and upon the foundation of the Apostles and Prophets ; but with Jesus Christ Himself the chief corner stone, on whom all the Temple being framed together, groweth into one holy temple in the Lord (Eph. ii. 20-22). Sanctity and spiritual blessings are the great gifts of the kingdom ; not alone is there remission for sin (Acts ii. 38 ; v. 31, etc.), and reconciliation with the Father (Rom. v. 11 ; 2 Cor. v. 18), but the members are made, by grace, the sons of God, the coheirs of Christ (Rom. viii. ; Gal. iv. 7), and participators in the Divine nature (2 Peter i. 4).

But, beneath, and running through all this teaching, there is one fundamental idea, *the source of all these blessings is the sufferings of Christ*—His passion and death. The glories of His kingdom, as well as His own glory (Heb. ii. 9), are purchased by His humiliations, and our elevation by His disgrace. In Adam we all fell (Rom. v. 12), and by his disobedience, became outcasts before the face of God, and children of wrath (Eph. ii. 3). But Christ, who died for our sins (1 Cor. xv. 3), took upon Himself our iniquities, and expiated for them on the wood of the cross (1 Peter ii. 24) ; and by His blood we are justified, and saved from wrath, and reconciled to God (Rom. v. 9, 10). He is the Lamb, without blemish and without spot (1 Peter i. 19), offering Himself freely for our transgressions (Heb. x.), and by His offering exhausting the sins of many (Heb. ix. 28). The mediator with the Father (1 Tim. ii. 5), the sinless man who pleaded for the guilty, God made Him who knew no sin to be a sin for us (2 Cor. v. 21) ; aye, to be a curse for us, that the curse which hung over us might be removed (Gal. iii. 13).¹

It is needless to dwell longer on the many passages in which this fundamental doctrine is stated in the New Testament, but every one who has read those sacred books, knows with what persistence the Apostles preached it.

¹ Lest we might seem to be drawing on our imagination in this description of Christ's kingdom, or in anticipation devising any likeness between it and the Messianic kingdom, we have tried as far as possible to describe it in the words of Sacred Scripture.

As a certain writer has said, 'the cross of Christ was never concealed, whether Jews or Greeks or barbarians were the listeners.' Marvellous, indeed, is the proof of love given in that strange self-sacrifice of Jesus, but we must not forget the Scripture teaching, on the sad needs that called forth such a remedy. As the writer¹ just quoted remarks :—

There are those who would see on the page of the Bible only the sunshine of Divine love ; but the muttering thunders of Divine wrath against sin are heard there also, and He who alone was no child of wrath, meets the shock of the thunder-storm ; becomes a curse for us, and a vessel of wrath ; and the rays of Divine love break out of that thunder gloom and shine on the bowed head of Him who hangs on the cross dead for our sins.

In that one sentence are crystallized the relations between God and fallen humanity, as well as the chief dogmas of Christ's kingdom. All the Sacraments of the Church were instituted as so many instruments to apply to the souls of those who believed in Christ the graces which He purchased for them by His death. All the glory, strength, and beauty of the Church have their origin in that fact of Christ's atonement, and in that, too, we find an explanation, as sublime as it is real, of the intimate abiding union between Christ and His Church.

We might in detail state further, the outline of Christ's kingdom as given in the New Testament, but in the allotted space it is impossible. Before asking whether in such a kingdom the Messianic promises are realized, it is well first to see, whether Christ really succeeded in establishing the kingdom ; whether it still exists as He promised it would, and conveys the blessings His Apostles said He purchased for it. Independent of any fulfilment in Him of the Messianic promises, must we believe from the history of His life that He was a Heaven-sent messenger, or ought we to accept Renan's verdict, that He was the victim of delusion ; at the outset a mere kindly poetical enthusiast, and at last an idolizing fanatic, rushing wildly into the arms of death ? A complete answer to this question

¹ See article on ' Saviour ' in Smith's *Dictionary of the Bible*.

would require a treatise in the history and dogmas of the Catholic Church. But there is one fundamental fact which furnishes us with a satisfactory reply in the present connection. Victims of delusion may indeed entertain extravagant notions of their own destiny, but hallucination brings not with it power, and the victim is convicted by his inability to give proof. Was it so with Christ?

There are men who say it was, but with what reason even a tyro in hermeneutics knows well. Have not the works which He did, given testimony to Him, that the Father sent Him? Was not His public life one series of striking miracles? Animate and inanimate nature were under His control, and at His command, gave testimony to their subjection. And were these the works of a 'mere kindly poetical enthusiast,' or did the Almighty lend His aid to favour the dreams of a fanatic? Are not miracles the seal of the Diety; and how say He affixed such a seal to teaching that was not His, though taught as coming from Him? If Christ was a heaven-sent legate, His teaching must be true, and so His kingdom must be what He said it was; if not, then explain, if you can, the miracles which He performed in proof of His claim. There are, of course, men who explain them by denying their existence, and then formulating theories in harmony with their denial! One¹ finds the explanation on the deception which Christ practised upon His countrymen, by accomodating Himself to their prejudices; another² has recourse to Christ's knowledge of medicine,—a knowledge which he is quite certain Christ possessed; while another,³ dissatisfied with such theories, points to the myths which grew up around the name of Jesus, and with which the Gospel narrative is filled! And then these, or theories such as these, are applied, and we are assured that Christ in reality never walked upon the sea but upon the sea-shore; that so far from Lazarus being dead when he was deposited in the family vault, the whole affair was an involuntary deception practised by Jesus on the public, and on the credulous

¹ Semler.

² Paul de Hedelberg.

³ Strauss.

sisters of Lazarus; at a time when His rôle was becoming more and more difficult every day; and as for His own resurrection—it was the warm imagination of a Magdalen, that has given to the world a resuscitated God!¹

Enough of such absurdities. They are unworthy of serious consideration. Whoever accepts them as rational guides to interpretation may indeed hold that Christ was a fanatic, and His life a dream, but till men's minds become blinded by prejudice or passion, they must see the mockery of it all.

We might cite as further proof, the existence of that kingdom through ages of persecution, its triumph over the fury of emperors, and the subtilty of false philosophy, its history of progress and development, and its wondrous effects on society; how the empires which sought to crush it have perished, and the creeds which sought to disprove it have decayed; while its children are to-day, preaching the Gospel of the kingdom to those who 'sit in darkness and the shadow of the valley of death,' beneath the tropical sun, and by arctic snows, and mid the jungles of the savage, as Paul preaches it in Athens, and Peter in Rome, and Christ beside the sea of Galilee, and in the Temple and on the Mount.

But we can only refer to such argument. It is beyond our power to develop it fully, nor need we. Already the truth is established that Jesus Christ founded a kingdom, and that He was not mistaken in His description of it. Let us now compare. Set His kingdom, as outlined in the New Testament, beside the Messianic kingdom of which the Prophets spoke, and study them in the light of each other. At once we perceive a contrast, and a similitude, yet the similitude is indestructible, while a closer study shows that

¹ Renan, *Vie de Jésus*.

We have in this portion assumed the truth of the Gospel narrative. It would be impossible in this essay to attempt a full proof of such assumption, nor need we. The historical truth of the Gospel is undoubtedly established. For a full treatment see Dr. MacRory's article in I. E. RECORD; Lamy's *Introduction to Scriptures*; Tischendorf's *Origin of the Four Gospels*; Lightfoot's *Apostolic Fathers*.

the contrast is rather between our notions of what the Messianic kingdom was, than between the real description of it in the Scripture. A glance shows the fulfilment, in Christ, of many of the prophecies. He is born in Bethlehem, of David's royal family, and at the time specified by Daniel, and within the limits placed by Malachias. The miracles which He performed agree with what Isaias foretold. His solicitude and care show Him to be a good shepherd, such as Jeremias and Zacharias speak of, while His sublime doctrines prove indeed that He is a prophet, and such as Israel had never seen before.

Nay more, He is a Priest, as was the Psalmists' Lord, but what a strange priesthood His was—mysterious in itself, yet throwing a flood of light on the Old Testament prophecies. His is not the sacrifice of goats and calves (Heb. ix. 12), with the blood of which it is impossible that sins should be remitted (Heb. x. 4). It is the voluntary sacrifice of Himself, on the wood of the tree (1 Peter ii. 24; Eph. v. ii.), and by that oblation we are sanctified (Heb. x. 10). At the end of ages He hath appeared for the destruction of sin, by the sacrifice of Himself (Heb. ix. 26); and by one oblation, He hath perfected for ever them that are sanctified (Heb. x. 4). There is no other oblation for sin (Heb. x. 18). The sacrifice which He Himself instituted at the Last Supper, and which He bade His Apostles continue to offer in commemoration of Him, is identical with the sacrifice of Calvary, by which He exhausted the sins of many (Heb. ix. 28) and cleansed our consciences from dead works, to serve the living God (Heb. ix. 14). Therefore, He is the Mediator of the New Testament (Heb. ix. 15). His blood its seal (Heb. xiii. 20), and its shedding the purchase of our redemption, and the source of our blessings (Eph. i. 7).

What a depth of meaning all this reveals in the Old Testament prophecies. All now becomes clear in the light of this sublime mystery. Our conjectures,—for we did not wish to push them farther,—about the connection between the sufferer and the King are proved true. Their identity is here revealed. The King has emptied Himself for our

sake, and has taken the form of a servant (Phil. ii. 7). It is upon *His* shoulders God laid the iniquities of us all, it is by *His* wounds we are healed (Isaias liii. 5 ; 1 Peter ii. 24). Through His own sufferings He Himself enters glory having obtained eternal redemption (Heb. ii. 9; ix. 12), and now, having made purgation of sin, He sits at the right hand of the throne of majesty in heaven (Heb. i. 3), always living to make intercession for us (Heb. vii. 25). Here are blended together most beautifully, the humiliations of the Servant, the glories of the King, and the ministry of the Priest. Here we understand how the sufferings of the 'leprous one' purchased the blessings of the Messianic kingdom, and how the Servant himself enjoys honour as the result of suffering. King, Priest, Prophet, and Servant are identical, and their identity is one of the most sublime facts in the history of God's dealing with men. We can now understand better the prophecy of Daniel about the death of Christ, and about the failing of the Jewish sacrifices ; and know what Malachias meant, when he spoke about purging the sons of Levi, and about the clean oblation that would be offered up, from the rising of the sun to the going down of the same. We can now see how the Servant has sprinkled many nations, and how the Prince of Peace was poor and lowly. Nay, more than this may be seen, for this strange identity of King, Priest, Prophet, and Sufferer, throws a new light over all the Messianic promises.

While recognising that the Messianic blessings were chiefly spiritual, men might still be inclined, as were the Jews at the time of Jesus, and even the Apostles till they saw the reality, to associate worldly splendour with the Psalmists' glowing descriptions. But we now see the prophecies in a newer and truer light, and penetrate deeper into their real meaning. Though we may be loth to perceive it, there is a higher and purer and nobler greatness, than that of kings with fleets and garrisons and conquered lands—there is a truer majesty and power, than that which wealth can purchase and swords defend, and far above the splendour, that the world adores there is a truer splendour of unfading worth. It was of such splendour the Psalmists

and the Prophets spoke, and when we read them, under the new light that comes from the Cross, and shines out over the world, we find in them a real and sublime foreshadowing of the Church of Christ, of its spiritual beauty, its supernatural majesty, and its divine strength. With what beauty Christ's own description of its Catholicity is foreshadowed. God has given Him the Gentiles for an inheritance, and the uttermost ends of the earth for a possession (Ps. ii.). His kingdom is from sea to sea, and from the rivers to the ends of the earth. Neither the eunuch nor the stranger is excluded, for the gates shall be open continually. And with what grandeur the grafting of the wild olive on the vine—the conversion of the Gentiles to faith in Christ—is described. Jerusalem is told to enlarge the place of her tent, to lengthen the cords, and strengthen the stakes for she shall spread abroad on the right hand, and the left, and her seed shall possess the nations. The glory of Jehovah is risen upon her, and nations shall come to her light, and kings to the brightness of her rising, and the wealth of nations shall come unto her, and strangers shall build up her walls, and Jehovah will gather others unto Him, besides His own that are gathered, and all the ends of the earth shall see the salvation of our God.

From St. Paul we have already shown the foreshadowing, in the Old Testament, of the election of the Gentiles, and the rejection of the Jews. Nor is the necessity of membership forgotten. He that will not hear you, says Christ, shall be condemned. The nation and the kingdom that will not serve thee, says Isaias, shall perish. The relation of Christ to His Church and the blessings He would bring, are continually referred to—peace, and judgment, and justice, and the remission of sin, and protection to the widow, and the orphan, and the oppressed. Salvation shall possess her walls, and the Lord shall be unto her for an everlasting light, and her God for her glory, and the days of her mourning shall be ended (Isaias lv.)

See again the beauty with which the victory of the Church over her enemies is described. Remember the fate of those who tried to destroy her, then turn to the Old

Testament to hear that history foretold. He that dwelleth in heaven shall laugh at them, and the Lord shall deride them. The Messiah shall rule them with a rod of iron, and shall break them in pieces, like the potter's vessel. He shall destroy them by the breath of His mouth, and they shall be made His footstool. Whoever shall gather against that kingdom shall fail, no weapon that is formed against it shall prosper, and every tongue that shall rise against it, it shall condemn.

Nor is the description of the Church's *spiritual* beauty less striking. They have described the beauty of the king's daughter in most glowing language, but all her beauty, they tell us, is *within*. We admit that the Church of Christ lacks the worldly splendours that the Jews of the time of Christ expected would be a characteristic of the Messianic kingdom,¹ but on studying the facts closely, say which is at fault. Did the Jews err in interpreting their Scriptures, or are the prophetic descriptions inapplicable to the Church of Christ? Can any one set the Messianic prophecies and the reality of Christ's kingdom side by side, and after comparing them, maintain that one is the natural outcome of a nation's aspirations, the other the result of a fanatic's enthusiasm? Do not confine your attention to any one part; let both stand out before you in their fulness; then ask yourself the question we have laboured to answer in these articles. Do the Scriptures really bear testimony to Christ?

Our comparison is very imperfect, but we prefer leaving the more detailed study to the reader. We cannot, however, conclude without a brief reference to the confirmation our reasoning receives from the 'types' in the Old Testament. A full treatment of this point would require a separate article, but the nature of the arguments may be here briefly outlined.

See the resemblance between the first *Adam* in whom we all have fallen, and Christ, the second Adam, in whom we are all redeemed; between *Abraham* the first father of

¹ We have already stated what seems to be the cause of that error amongst the Jewish people. See 'Prophecies of Daniel.'

God's chosen people, and Christ the spiritual father of a still more blessed race. See the relation between Him, as He leads men from the bondage of sin, to the richness of grace, and Moses as he leads his people from Egyptian bondage, to a land overflowing with milk and honey; and compare them again, as one gives the law which he received on Sinai, and the other promulgates the law which He received in heaven. See also the relation between Christ and *Solomon*, as one builds an earthly temple to his God, and the other the holy of holies not made by hands; and with *David*, whose likeness to Jesus we need not state. Nay more, turn to the whole Jewish ritual, and see the strange foreshadowing. The *Brazen Serpent* to look upon which was to be healed from the effects of sin; the *Paschal Lamb*, whose blood sprinkled on the door posts was the sign of salvation; and whose bones should remain unbroken even when it was sacrificed; the *Tabernacle*, whose mystic foreshadowing of Christ St. Paul so beautifully describes in his Epistle to the Hebrews; the *Mercy Seat*, from which Jehovah spoke His orders from the midst of two cherubim; and the *Manna*—the miraculous feast supplied by God to His people, in their journey towards the Promised Land—as it typifies the bread from heaven, which Jesus gave men, to sustain them during their exile of life. We might cite other examples but these suffice.

The similarity between each of these and something in Christ's life, might indeed be explained as the result of chance; but take all together, consider them after you have proved that Christ was the true Messiah foretold, then say, how can you deny that there was not some special power regulating these things, and making them also, a sign of what was to come? It was not alone the prophecies, which we have considered, that foreshadowed the coming of Christ, for the Old Dispensation, in its entirety, was a preparation, and a type, of the kingdom of grace.

When the unbeliever sees us connect those types with Christ's kingdom, he thinks he has discovered the secret of our error—we have found some chance similarities, and

looking upon them as preordained signs, we try to read the life of our Master into the Old Testament. This seems plausible to one who does not consider the deeper proofs we have stated ; but take the whole evidence in its entirety ; recognize first the facts which are indestructible, and then you can see the truth of what might otherwise seem fanciful. You shall see the Messianic picture, widening out before you and embracing not merely the writings of the Prophets and the Psalmists, but, in a certain sense, the whole of the Old Dispensation, and once you have clearly discerned the fundamental traits of the picture, it only grows more lovely in its development, and more sublime in the beauty of its mysteriousness.

There are, however, two facts already discussed, which we must consider again under this new light from the existence of types in the Old Testament. We still maintain that the Servant of Jehovah was the Messiah, and He alone, and that the prophecy of the seventy weeks was Messianic, in all its details. But for argument's sake, let us admit that it is of idealized Israel, or effective Israel, the Prophet speaks in one case, and of the time of Epiphanes in the other. Yet, that there is a strange similarity between what they have said, and what really happened in the life of Christ ; and in light of the certain existence of types in the Old Testament, we must admit, that in these prophecies there is at least a mystical foreshadowing of Christ as the great antitype. If He is not directly referred to, in these passages, at least the writer must be so guided by an omniscient being, that in the description of one event, the other is contemplated. This we submit is the only reasonable explanation of the facts, and so no matter which opinion be selected, their real testimony to Christ remains.

And here we pause, though much might still be written. Imperfect as was our treatment of the question, it still was a beautiful study ; to see how the Almighty, from the beginning of the human race, contemplated the establishment of His kingdom on earth ; gradually preparing men for His coming by repeated revelations, that grow more

definite as the world grows old ; to emerge, as it were, from the darkness after the Fall, into the twilight of hope in the Protoevangel, and then come step by step into fuller and stronger light, till at last we stood in the noonday splendour of the Messianic kingdom ; and then to see that the light which led us on was its glory flashed back upon the ages that preceded, and though growing dim as it receded, yet ceasing not, till it sent its farthest ray into the garden of Eden, where it fell upon the face of Eve as she fled from the face of God. We fain would linger still over the endless beauties of that scene, tracing each ray that fell upon our path to its source, and contemplating in all its details the Catholic Church, as the fulfilment of the Messianic hope. But we must conclude. Such work is not needful. Already the truth is established, the Scriptures have given testimony to Christ, and He is the true Messiah, the desired of the eternal hills. In Him we profess our faith, our obedience, and our love. To Him be honour and glory and empire now and for ever.

THOMAS P. F. GALLAGHER, S.T.L., B.C.L.

THE POETRY OF LONGFELLOW

THE noblest tribute that has been paid to the memory of Addison is that his writings were but a preface published on earth to that grander work of his life which was to be read in heaven. We may apply the same to the great strength-giving poet, Henry Wadsworth Longfellow. His poems are the finest and the most Catholic that have yet come from the land of the West ; but his life itself was the greatest and most enduring poem. 'The man was greater and better than the poet.' Longfellow the man, was a truly remarkable personality. As some one has remarked, 'His natural dignity and grace, and the beautiful refinement of his countenance, together with his perfect taste in dress and the exquisite simplicity of his manners, made him the absolute ideal of what a poet should be.' He reminded a noble observer¹ of the ideal representations of early Christian saints and martyrs. As a poet he has not, it is true, the energy and conciseness of Byron, nor the profound feeling and philosophy of Wordsworth, nor the descriptive splendour and finished workmanship of Tennyson ; but he enchants us by a peculiar sweetness, inspires us to a true nobility of character, and, like the immortal balm of the Muses, soothes our wounded spirits. He is tender rather than passionate ; and though wanting in force is yet full of picturesqueness.

Our poet was the second son of a lawyer and member of Congress, who married an excellent New England woman, and lived in Portland, Maine, U.S.A. Here he was born on the 27th February, 1807. The 'sweet singer of the West,' as Holmes called him, was early sent to a private school, and afterwards to Portland Academy, where he exhibited a great aptitude for learning, and won golden opinions from his teachers. His poetical genius developed itself at an early period, for when only thirteen and still

¹ *My Reminiscences*, by Lord R. Gower, vol. i.

at the Academy, he composed his first poem, entitled 'The Battle of Lovell's Pond.' This firstling of his Muse though but a crude production, was yet the tiny bud in which keen eyes might descry the blooming splendour of the full-blown rose. The youthful poet was sent in his fourteenth year to Bowdoin College, Brunswick, where he displayed singular abilities, and at the end of four years graduated with the highest honours. His father destined him for the law, but the drudgery of such a profession was by no means to his liking, and having been offered the Professorship of Modern Languages in his *Alma Mater*, he accepted the post with alacrity. At Bowdoin he taught with brilliant success till 1835, when he was appointed Professor of Modern Languages and Belles-lettres in Harvard University, Cambridge.

All this time he seems to have eagerly aspired after future eminence in literature, for he wrote to his father, under date December 5, 1824: 'My whole soul burns most ardently for it, and every earthly thought centres in it.' For almost half a century Longfellow pursued his bright course in the realms of song, elevating and purifying our grosser nature, and causing consolation and comfort, gladness and delight, to reach the sad heart of humanity, and to stir its inmost recesses as the winds stir the depths of the violet-coloured ocean.

The first collection of our poet's stray pieces, entitled *Voices of the Night*, appeared in 1839. This volume, largely European in character, contains the famous 'Psalm of Life,' 'The Reaper and the Flowers,' and six other poems originally published in the *Knickerbocker Magazine*; seven earlier poems, all of which were written before the poet was nineteen; 'An April Day,' 'Woods in Winter,' 'Hymn of the Moravian Nuns,' 'Sunrise on the Hills,' 'The Spirit of Poetry,' and 'The Burial of the Minnisink.' All these poems are remarkable for a peculiar freshness, an indefinable charm, an inexpressible tenderness, and above all for an exquisite simplicity which made Kenelm Digby compare them to the paintings of Cuyp, tender-hued, and all aglow with a haze of warmth, and 'where things them-

selves most prosaic are flooded with a kind of poetic light from the inner soul. Hawthorne wrote concerning them: 'Nothing equal to some of them was ever written in this world—this western world I mean; and it would not hurt my conscience much to include the other hemisphere.' Truly a new and harmonious note had sounded on the higher slopes of Parnassus, and Longfellow was admitted by common consent into the 'charmed circle' of poets.

Evangeline: A Tale of Arcadia, is the poem by which Longfellow is best known, and though lacking sublimity and passion, and only of average poetical merit, is yet a magnificent work of art. The story upon which this noble poem is founded is very interesting, and is thus related in the poet's memoir by his brother:—

Mr. N. Hawthorne came one day to dine at Craigie House, bringing with him his friend Rev. H. L. Conolly, who had been rector of a church in South Boston. At dinner Conolly said that he had been trying in vain to interest Hawthorne to write a story upon an incident which had been related to him by a parishioner of his, Mrs. Haliburton. It was the story of a young Acadian maiden, who at the dispersion of her people by the English troops had been separated from her betrothed lover; they sought each other for years in their exile; and at last they met in a hospital where the lover lay dying. Mr. Longfellow was touched by the story, especially by the constancy of its heroine, and said to his friend, 'If you really do not want the incident for a tale, let me have it for a poem; and Hawthorne consented. Out of this grew *Evangeline*, whose heroine was at first called Gabrielle.

The opening lines of this touching poem are almost Virgilian in their dignity and sonority. *Evangeline* herself, one of the canonized saints of English poetry, is a gentle, beautiful, and devoted being, endowed with an Arcadian innocence and simplicity, and christened by the simple peasant by the 'Sunshine of St. Eulalie.' The Arcadian peasants were not at all unlike the primitive Christians, who had all things in common, and 'took their meat with gladness and simplicity of heart.' They were free alike from the vices of the tyrant and the republican, and according to the poet were 'remarkable for their industry, their skilful husbandry, their pure morals, and their exemplary

piety.' There was a time in their history when an officer of the Crown, armed with the English king's commission, was sent to confiscate their property, and to make a Cromwellian transplantation of the population. Four hundred and eighteen farmers who, like our own poor Irish, boasted hearts richer than all the wealth of the classic Inca races, were ensnared one day within the church of Grand Pré; the mandate of the king was read by Colonel Winslow from the altar steps; and when the people heard their fate pronounced they grew justly indignant and even turbulent; and honest Basil, the blacksmith, the father of Gabriel, invoked death on the English tyrants who would rob them of their homes and their harvests. In the midst of the strife and angry contention the village curé, Father Felician, entered the church, and in words as telling, if not as eloquent as those with which Chrysostom appeased the furious multitude who were clamouring for the death of Eutropius, he rebuked his little flock until nothing was heard throughout the length and breadth of the sacred building but sobs of contrition and prayers of forgiveness for the persecutors. The description of the scenery of Lake Atchafalaya is a piece of rare beauty:—

. and before them
 Lay, in the golden sun, the lakes of the Atchafalaya.
 Water-lilies in myriads rocked on the slight undulations
 Made by the passing oars, and, resplendent in beauty, the
 lotus
 Lifted her golden crown above the heads of the boatmen.
 Faint was the air with the odorous breath of magnolia blossoms,
 And with the heat of noon; and numberless sylvan islands,
 Fragrant and thickly embowered with blossoming hedges of
 roses,
 Near to whose shores they glided along, invited to slumber.
 Soon by the fairest of these their weary oars were suspended.
 Under the boughs of Wachita willows, that grew by the margin,
 Safely their boat was moored; and scattered about on the
 green sward,
 Tired with their midnight toil, the weary travellers slumbered.
 Over them vast and high extended the cope of a cedar.
 Swinging from its great arms, the trumpet-flower and the
 grape-vine,
 Hung their ladder of ropes aloft like the ladder of Jacob,

On whose pendulous stairs the angels ascending, descending,
Were the swift humming-birds that flitted from blossom to blossom.

Under the magical glow of a southern sunset the gentle Evangeline and her companions continue their journey when suddenly an irregular and unexpected gush of song, with all its infinite variations, thrills out upon the evening silence. It is the song of the nightingale of the West, pouring out its 'mazy-running soul of melody' into the ears of its listeners :—

Then from a neighbouring thicket the mocking-bird, wildest
of singers,
Swinging aloft on a willow spray that hung o'er the water,
Shook from his little throat such floods of delirious music,
That the whole air and the woods and the waves seemed
silent to listen.
Plaintive at first were the notes and sad ; then soaring to
madness
Seemed they to follow or guide the revel of frenzied Bacchantes.
Single notes were then heard, in sorrowful, low lamentation ;
Till, having gathered them all, he flung them abroad in
derision.

Travellers through the limitless prairie, especially in Texas, may have often noticed growing on their track a strange perennial plant of the osier tribe, the planes of whose leaves almost at every step point out the meridian. It is the polar or compass plant (*Sulphium laciniatum*), and Longfellow makes use of this fine botanical figure to illustrate the action of faith in the soul of man :—

'Patience !' the priest would say ; 'have faith, and thy prayer
will be answered !
Look at this delicate plant that lifts its head from the meadow,
See how its leaves are turned to the north, as true as the magnet ;
This is the compass-flower, that the finger of God has planted
Here in the houseless wild, to direct the traveller's journey
Over the sea-like, pathless, limitless waste of the desert.
Such in the soul of man is faith. The blossoms of passion,
Gay and luxuriant flowers, are brighter and fuller of fragrance,
But they beguile us, and lead us astray, and their odour is
deadly.
Only this humble plant can guide us here, and hereafter
Crown us with asphodel flowers, that are wet with the dews
of nepenthe.'

The love of Evangeline for Gabriel is the deathless affection of Imogen; and a life of trial and sorrow had taught her

Patience and abnegation of self, and devotion to others,

So was her love diffused, but, like to some odorous spices,¹
Suffered no waste nor loss, though filling the air with aroma.
Other hope had she none, nor wish in life, but to follow
Meekly, with reverent steps, the sacred feet of her Saviour.

She became a Sister of Mercy in Philadelphia, and entering one morning the city alms-house she saw stretched on a pallet an old man with long thin grey hair, who was dying of fever. It was her long-lost Gabriel. The lovers recognized each other; Evangeline knelt by the death-bed, kissed the pallid lips, rested his head on her bosom, used all her endeavours to ward off the death that was coming so quickly. But it was all in vain; ere many moments had gone the noble and patient life passed out for ever.

We are inclined to agree with Philarète Chasles² that *Evangeline* is by no means a masterpiece. Yet it is a poem, grand as a *Te Deum*, full of the richest imagery of the West. Moreover, it is a poem abounding in the most exquisite descriptions, and bearing the hall-mark of a distinctive nationality. The employment of the foreign hexameter,³ instead of the plain heroic measure would seem at first sight rather unfortunate; but we believe with the poet that the latter metre would be much less effective for his purpose. In spite, however, of the metre and of certain incongruities from which the immortal bard⁴ himself is not wholly free, *Evangeline* achieved, and still achieves, a phenomenal success.

The extracts that we have given above will enable our readers to appreciate, in some degree at least, the beauties

¹ Cf. Bacon on *Adversity*.

² 'Il y a loin d' *Evangeline* à un chef d'œuvre.'

³ Cf. 'God is ascended with jubilee, and the Lord with the sound of the trumpet,' etc.—Ps. xlv. 6; and Goethe's *Hermann Dorothea*.

⁴ Cf. 'Antony and Cleopatra,' Act II. sc. 5; 'The Winter's Tale,' Act III. sc. 3; 'King John,' Act II. sc. 1.

of this fine idyl, of which Dr. Holmes writes : ' From the first line . . . from the first words, we read as we would float down a broad and placid river murmuring softly against its banks, heaven over it, and the glory of the unspoiled wilderness all around.'

The historic melodrama entitled *The Golden Legend*, is the next poem in the order of time, and is in Longfellow's most artistic and elegant manner.

It exhibits [says the poet], amid the corruption of the Middle Ages, the virtues of disinterestedness and self-sacrifice, and the power of Faith, Hope, and Charity, sufficient for all the exigencies of life and death. The story is told, and perhaps invented, by Hartmann von der Aue, a Mennesinger of the twelfth century. The original may be found in Mailáth's *All Deutsche Gedichte*, with a modern German version. There is another in Marbach's *Volksbucher*.

It is the story of a Prince Henry of Hoheneck, who has fallen into a mysterious disease, and can be cured only by the blood 'that flows from a maiden's veins.' The disease is thus described by the Prince to Lucifer :—

It has no name.
A smouldering, dull, perpetual flame,
As in a kiln, burns in my veins,
Sending up vapours to the head ;
My heart has become a dull lagoon
Which a kind of leprosy drinks and drains ;
I am accounted as one who is dead,
And, indeed, I think that I shall be soon.

The doctors of Salerno inform the Prince that his only cure lies in the life-blood of a maiden. He believes in the prescription, and he hides himself in a peasant's cottage in the Odenwald. Elsie, the daughter of the house, an innocent girl, somehow takes it into her head that she must die for the Prince, and prays to God for guidance. Prince Henry, Elsie, and their attendants proceed to Salerno, and thence to the Convent of Hirschau in the Black Forest, where they lodge. Longfellow introduces us to the convent wine-cellar, and round ruddy-faced Friar Claus entering it with a basket of empty flagons—to Friar

Pacificus transcribing and illuminating the New Testament—to the Abbot Ernestus pacing the familiar cloisters to and fro—to the Vespers in the chapel—to the Gaudiolum of the monks at midnight—to a neighbouring nunnery, where the Abbess Irmingard is sitting with Elsie in the moonlight, and telling her of her own sorrow.

All these scenes are painted in our poet's most beautiful manner; but he uses the words monk and friar indiscriminately; and we confess that we find it hard to conceive how men who should be models of piety and virtue were ever so intemperate and irreverent. In our opinion Longfellow would have done well to have suppressed the seventh dialogue of the Miracle Play, and to have painted the monastic life in a manner less offensive to good Catholics. Readers of Ruskin will remember that he refers to this portion of the drama when he writes: 'Longfellow in the *Golden Legend* has entered more closely into the temper of the monk for good and for evil, than ever yet theological writer or historian, though they may have given their life's labour to the analysis.'¹

The Prince and Elsie set out for Italy, the 'Land of the Madonna,' by way of Lucerne and the St. Gothard Pass. There is a tribute to our Blessed Lady which, though not so fine as Byron's or Wordsworth's, is yet full of a sweet Catholicity:—

This is indeed the blessed Mary's land,
 Virgin and Mother of our dear Redeemer!
 All hearts are touched and softened at her name;
 Alike the bandit, with the bloody hand,
 The priest, the prince, the scholar, and the peasant,
 The man of deeds, the visionary dreamer,
 Pay homage to her as one ever present!
 And even as children, who have much offended
 A too indulgent father, in great shame,
 Penitent, and yet not daring unattended
 To go into his presence, at the gate
 Speak with their sister, and confiding wait
 Till she goes in before and intercedes;
 So men, repenting of their evil deeds,

¹ *Modern Painters*, vol. v. chap. 20.

And yet not venturing rashly to draw near
With their requests an angry Father's ear,
Offer to her their prayers and their confession,
And she for them in heaven makes intercession.
And if our Faith had given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it higher and truer
Than all the creeds the world had known before.

The description of the series of paintings on the wood-work of the old covered bridge of Lucerne, 'with the pure deep and blue water of the Reuss eddying down between its piers,' is worthy of our poet's best style.

From Italy the romantic couple go to Salerno, where Elsie is to fulfil her sacrifice ; but the Prince nobly forbids it. The mysterious disease is cured by the application of St. Matthew's relics ; and the exquisite drama winds up with the marriage of the good Prince and Elsie, the 'child of God and grace.'

The *Song of Hiawatha* beams all over with the richest lights of American fancy. It is as joyous and airy as 'The Tempest' ; as sweet and wholesome as maize ; and contains a rich store of native imagery. It has further the merit of an intense nationality. The poetry of Joaquin Miller is not more national. It is a marvellous poem, but *ro de savator n̄du*, and certainly all the sweetness of Longfellow's music is contained in it.

Its merit [says Nichol] is that it is *sui generis* a transparent allegory, a sheaf of ballads, a child's story-book, and a poem full of morning breezes. Though apparently written *currenti calamo*, it really yields to none of its author's works in artistic finish. The verse is indeed somewhat monotonous, and painfully open to parody ; but within the limits of the volume it preserves with its few notes the freshness of a linnet's song.

Hiawatha was a miraculous prophet and teacher, the son of the West-Wind, by Wenonah, the daughter of old Nokomis. He was sent among the North American Indians 'to clear their rivers, forests, and fishing-grounds, and to teach them the arts of peace.' The scene of the poem is

laid on the southern shore of Lake Superior, between the Pictured Rocks and the Grand Sable. More than one poet had previously aimed at presenting Indian life, which is always a wide field for poetical composition. Campbell tried his hand in 'Gertrude of Wyoming,' and succeeded to a great extent; Southey failed in 'Madoc.' Longfellow fully succeeded in 'Hiawatha,' because he sang the song of the melancholy marshes as the gentle Chibiabos himself would sing it.

The poem has considerable beauties. The description of Minnehaha (Laughing Waters), the daughter of the ancient arrow maker, is very fine, as is also Hiawatha's wooing, and the death of the gentle Chibiabos, 'best of all musicians.' The reception of Père Marquette, the great Jesuit missionary and intrepid explorer of North America, is also very beautifully described. All these passages are very sweet and touching, but scarcely so sweet and touching as the end of the epic where the people, the dark and lonely forests, the waves upon the margin, and the heron unite in bidding the noble Hiawatha farewell on his departure to the 'Islands of the Blessed,' to the 'land of the Hereafter.'

The deeds and perils of the descendants of the historical and gallant 'Mayflower,' are beautifully embodied by Longfellow in *The Courtship of Miles Standish*. The poet himself was descended from the heroine Priscilla Mullens.

The Spanish Student, though a disjointed piece and devoid of dramatic interest, abounds in soft and tender scenes, and contains not a few passages of great interest and beauty. The main incident of the poem is taken from the beautiful tale of *La Gitanilla*, by Cervantes; but the poet differs from the Spaniard in his treatment of the subject. The third act contains, perhaps, the most poetical and brilliantly written passage. The Spanish Student, Victorian, and his companion, Hypolito, are sitting under a tree near the village of Guadarrama, and both have guitars. Hypolito plays and sings a pretty song of Lopez Maldonado. Victorian, believing that he is deceived by the lady of his love, the gipsy lass, Preciosa, resolves to forget her, and wishes that he were dead:—

Yet I fain would die !
 To go through life, unloving and unloved ;
 To feel that thirst and hunger of the soul
 We cannot still ; that longing, that wild impulse,
 And struggle after something we have not
 And cannot have ; the effort to be strong ;
 And, like the Spartan boy, to smile, and smile,
 While secret wounds do bleed beneath our cloaks ;
 All this the dead feel not,—the dead alone !
 Would I were with them !

‘ This poem,’ says Nichol, ‘ contains the highest flights of the author’s imagination, his mellowest music, his richest humour, and some of his most impressive passages.’

Longfellow’s shorter poems are very sweet and touching ; but ‘ Excelsior ’ is the gracefulest gem of them all. His sonnets are of a tender and delicate nature ; and are almost perfect in idea and expression. They are like a stream of the purest crystal, which never ceases to flow ; they are like diamonds of the purest water ; they are as odoriferous as the perfume of the violet, and we should be tempted, if we had room, to extract the most of them.

The ‘ Footsteps of the Angels,’ written in memory of his first wife, possesses much of the intoxicating sweetness of Catullus, with not a little of the inexpressible tenderness of Propertius. In the following lines the poet gave expression to his feelings about the tragic death of his second wife (1861) in the old classic home at Cambridge. It is an exquisite sonnet :—

In the long sleepless watches of the night,
 A gentle face—the face of one long dead—
 Looks at me from the wall, where round its head
 The night-lamp casts a halo of pale light.
 Here in this room she died ; and soul more white
 Never through martyrdom of fire was led
 To its repose ; nor can in books be read
 The legend of a life more benedight.

There is a mountain in the distant west
 That, sun-defying, in its deep ravines
 Displays a cross of snow upon its side.
 Such is the cross I wear upon my breast
 These eighteen years, through all the changing scenes
 And seasons changeless since that day she died.

Longfellow has achieved a remarkable success in the realms of lyric poetry. Indeed, as George Gilfillan says, his genius is essentially lyrical. 'The Village Blacksmith,' 'The Reaper and the Flowers,' 'The Beleagured City,' 'The Light of Stars,' 'The Bridge,' 'The Rainy Day,' 'The Wreck of the Hesperus,' and several others are regular sunburst of melody, and are not many degrees inferior to the 'Tears, idle Tears,' of Tennyson, or the songs of Béranger, or Burns, or even our own Moore. In 'Santa Filomena,' that excellent woman and benefactor of her species, Florence Nightingale, is immortalised; and whenever she reads that little poem in the seclusion of her Buckinghamshire home she surely must remember in a special manner those other days when she tended the wounded on Crimean battle-fields, and when the grateful soldiers kissed her shadow as it fell upon the 'darkening walls' of the hospital of Scutari.

The 'Psalm of Life' has been to many an angel in disguise—like that little flower in the story, which sprang up through the hard stones of the poor prisoner's cell, diffusing sweetness and content about the living tomb.

The spirit of the following lines on 'Weariness' is very cordial, and worthy of the poet who declared that the world would be nothing to us without the children:—

O little feet! that such long years
Must wander on through hopes and fears,
Must ache and bleed beneath your load;
I, nearer to the Wayside Inn,
Where toil shall cease and rest begin,
Am weary, thinking of your load!

O little hands! that, weak or strong,
Have still to serve or rule so long,
Have still so long to give or ask;
I, who so much with book and pen
Have toiled among my fellow-men,
Am weary thinking of your task.

O little hearts! that throb and beat,
With such impatient, feverish heat,
Such limitless and strong desires;

Mine that so long has glowed and burned,
With passions into ashes turned.
Now covers and conceals its fires.

O little souls ! as pure and white
And crystalline as rays of light
Direct from heaven, their source divine ;
Refracted through the mist of years,
How red my setting sun appears,
How lurid looks this soul of mine !

The later poems of Longfellow, though not as fine as those of the 'lovely April of his prime,' are yet full of a sweet music, and will be read no doubt with pleasure by generations yet unborn.

In estimating the poetical rank of Longfellow it is no small thing to remember that he is not only one of the sweetest but also one of the most popular poets of the English tongue. Indeed his sweetness is never alone, but always combined with the useful to make life beautiful and happy ; and his popularity is always at the flow. Although the man was greater than the poet, still he has written many poems of excellence, and not a few which entitle him to rank among the immortals. His poetry, according to George Gilfillan, a critic of no mean rate, 'is inspirited with poetic life, decorated with chaste image, and shadowed with pensive sentiment like the hand of manhood laid gently on the billowy head of childhood.'

Unlike Burns and other poets, whose minds were full of the scorpions of hatred and revenge, and who exhibited these mean passions in their verse, Longfellow has not a hard word for even the arch-enemy of mankind. There was no gall in his ink ; but always from his pen flowed forth mellifluous streams of gladness and delight, comfort and consolation, which watered all the earth. If Longfellow is not a poet of the first rank we are inclined to place him very high, if not the very highest among poets of the second order. But he is easily the first of American poets. And though he lacks the variety and brilliancy of Lowell, the philosophy and discursiveness of Emerson,

and the splendid imaginativeness and melodious cadences of Poe—yet, in exquisite tenderness and simplicity of expression, in inextinguishable delicacy of sentiment, in picturesque beauty, but above all, in the divine gift of soothing the griefs and gladdening and inspiring the lives of the friendless sons of men, he clearly surpasses them all.

J. A. DOWLING.

Notes and Queries

LITURGY

ABOUT SCAPULARS

REV. DEAR SIR,—In reply to a query about the method of enrolment in the Contraternity of the Scapular of Mount Carmel, it is stated in the July issue of the I. E. RECORD that entry of the names in a Register kept in some canonically erected branch of the Society is necessary for the validity of the indulgences. Now, it is a matter of common knowledge that this condition is not complied with always. For instance, at missions and retreats conducted by members of some Religious Orders and Congregations the investment in this very Scapular takes place often without any record of the names. May I ask, then, what is to be thought of the validity of such receptions?

An answer in an early number will oblige,

ANXIOUS.

Looking at the facts presented by our correspondent from an exclusively *apriori* standpoint, we would be inclined at once to presume the existence of a special privilege in virtue of which the ordinary regulations about the inscription of the names was dispensed with in the cases mentioned. On the one hand, retreats and missions are occasions when very extensive privileges are in vogue, and, on the other, we should be very slow to suspect that the good Fathers—who are the dispensers of so many and so great spiritual gifts and favours during these seasons of grace—would omit anything that could detract from the fulness and fruitfulness of their truly Apostolic labours. Then, too, the large numbers of the faithful, who are enrolled in the various Scapulars during a mission or retreat, would afford a very good reason for obtaining, from the proper source, exemption in regard to a condition that is very often, in the instances indicated, impossible of observance.

In the July number of the I. E. RECORD we stated

that none of these special Faculties had come under our notice. Since then our attention has been called to a Decree of the Sacred Congregation of Relics and Indulgences,¹ dated 19th September, 1850, in which certain privileges, in reference to the *blessing* and *imposition* of Scapulars and *reception* into the Confraternity, have been granted to the Redemptorists, to be exercised during the missions and retreats conducted by the members of the Order.

The privileges granted in this Decree are :—

1°. In regard to the *blessing*, to invest in the Scapulars of the Holy Trinity, the Passion, the Dolours, and the Immaculate Conception under one form. (Until the Decree of 27th April, 1887, the Scapular of Mount Carmel was also included with the four just mentioned. Now this Scapular must be blessed with its own distinct form.)

2°. As to the *imposition* of the Scapulars, where a large number was being enrolled, each person might put on the Scapulars without receiving it from the hands of the priest.

3°. In reference to the *reception* into the Confraternity, the formality of inscribing the names in the Register of some duly erected branch is dispensed with. At the same time, while this privilege runs so that the substantial indulgences may be gained without any record of the names, there would seem to be some advantage in having them recorded. In answer to a question, whether the Decree of 1887, annulled the privilege previously granted, of dispensing with the registering of the names, the Congregation of Indulgences on 26th September, 1892,¹ replied :—‘*Negative : admoneantur tamen . . . ut nomina receptorum in albo . . . inscribere non omittant, ne in eorum obitu suffragiis priventur.*’ As we remarked before, this entry is a proof and pledge of membership in the Association to which the privileges of the indulgence are attached, and it is only for the very gravest reasons that it may be dispensed with.

¹ Cf. Decr. Auth., S.C.Ind., n. 350.

² Cf. *Acta Sanctæ Sedis*, xxv., p. 319.

There may be, of course, and we presume there are, other Orders and Congregations that have similar privileges to those of the Redemptorists, so that there is no need for uneasiness or misgivings if, on occasions duly sanctioned, some of the details ordinarily prescribed are not minutely observed.

We have been asked if the Religious Habit takes the place of all the Scapulars, so that persons wearing it need not carry about them in addition the pieces of cloth called *parva scapularia*?

In its origin and institution, the Scapulars are meant to substitute and represent the particular portion of the Religious dress that covers the shoulders. By a figure of speech they symbolize the whole dress. Thus the Brown Scapular typifies the habit worn by the Carmelites, the Blue that worn by the Theatines, etc. Now, Religious need not wear the Scapular which typifies the dress they wear, as is evident, but their habit will not serve as substitute for the other Scapulars. The reason is quite obvious.

P. MORRISROE.

CORRESPONDENCE

A HOME FOR INVALID PRIESTS

REV. DEAR SIR,—A few priests, who feel convinced that a comfortable home for invalided *confrères* is very much needed, are desirous of ascertaining whether there are others who share their views. They think this can best be accomplished through the medium of the I. E. RECORD, and, accordingly, request the insertion of this appeal for an expression of opinion from all who sympathise with the movement they have inaugurated for the providing of such a home.

A letter addressed to you for the Invalid Priests' Home would reach its destination, and in due time would be acknowledged and, if desired, all necessary information concerning the project would be imparted.

In the healthiest and most picturesque part of Ireland, situated at a convenient distance from Dublin, a fine commodious house with perfect sanitation and all modern conveniences is available. The grounds, gardens, etc., are all that could be desired. Sea, river, mountain and woodland scenery lend their charms, and not many minutes walking take one to the railway station. If sufficient encouragement be forthcoming this will be acquired and placed at the service of any priest broken down or enfeebled from overwork in the sacred ministry, at a cost easily within his modest income.

A WELLWISHER.

DOCUMENTS

LETTER OF HIS HOLINESS POPE PIUS X TO THE BISHOPS OF AUSTRIA

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM

PIUS X HORTATUR EOS AUSTRIAE AD FIDEM IN SUBDITIS TUENDAM
ET AMPLIFICANDAM

PIUS PP. X.

*Dilecte Fili noster et Venerabiles Fratres, salutem et Apostolicam
Benedictionem,*

Austriam catholico caram nomini causamque sane per-
nobilem, unde assidue caperet christiana respublica decus,
dolemus non ita, ut antea, communem praebere in praesens
laetitiam professioni catholicae. Tuendae amplificandaeque
fidei a Christo Iesu praepositis, nihil est Nobis antiquius quam
ut catholicae doctrinae disciplinaeque germen non modo in filiis
custodiatur Nostris, sed iis etiam in mediis florescat, quos non
eadem Nobiscum communio devincit. At lacrymabili nimium
fortuna, quos Nostra institutio aluit, eos ipsos quandoque
adspicimus abire prodige a Nobis, ac sanctissima praecepta et
documenta vitae, hausta ex illibato Christi fonte, dissentiendo
publice propulsare, et nova placita infenso animo amplecti.
Nostra quo spectet maxime oratio, perspicuum profecto vobis
est, qui Nobiscum una satis nunquam censetis posse impie
factum defleri, cuius adspectum, non multos ante dies, horruit
Austriae religio : quod quidem factum ideo certe molestissime
tulimus, quod addicti studiis adolescentes complures, in quibus
spes tanta erat suavissime posita, a catholica publice sententia
recesserint. Solutos scilicet se ab imperio et potestate reli-
giosa volunt, atque e sacris legitimis propterea sese expediunt,
quia vim multam fortitudinemque animi in explendis divinae
legis operibus catholica religio quaerit, dissidentium coetus non
quaerit. Hac fieri de ratione comperimus non paucis in Austria
fidelibus funestissimam illam perniciem animi inferri, catholicum
ut deponant nomen atque haereticae sese pravitati dedant.
Calamitatem nostis, dilecte Fili et Venerabiles Fratres, omnium
hanc aestimari iure tristissimam, animas interire misere, quae

tanti valent, quanti perfusus a Christo sanguis. Vos quidem Praesules, quos in excelso ecclesiarum munere ad curam populi divina mens posuit, scimus non immemores officii esse, sollicitaque sollertia discrimini obsistere creditarum ovium. Verum quo instant praesentiora pericula, eo debent Episcopi maiora adhibere ad praecavendum studia tantoque debent alacrius in pastoralibus curis eniti. Hanc vero ad rem industriam vestram contendere exploratum est iamdiu, habemusque non sine voluptate compertum vobis esse vertendum laudi, si maiora christianus grex detrimenta non cepit. Hortamur tamen in Christo vos, Dilecte Fili et venerabiles Fratres, animosiores ut bello repugnetis in dies, nullumque patiamini abesse a vobis, sive privatim sive publice, studium, unde sarta tecta filiorum fides permaneat, habeatque in vobis communio Nostra ab infestis armis praesidium. Perillustis ista natio, cuius nobilissimae sunt in catholica historia laudes, catholica, Deo opitulante, persistet, vestra si sedulitas navabit divinae Providentiae operam : clara etiam et opibus et concordia et quiete manebit, si de religione patrum, in qua salus potissimum Imperii et fortitudo consistunt, invidia aut dissensio aut omnis religiosarum simultatum causa prohibeantur. Caeterum vestrae ultro navitati, divinaeque desiderio gloriae, quo praecellitis, fidimus, coelestiumque gratiarum auspiciis ac Nostrae benevolentiae pignus Apostolicam Benedictionem vobis populisque vestris peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die 6 Martii anno 1905, Pontificatus Nostri secundo.

PIUS PP. X.

**INDULGENGE FOR VISITING CARMELITE CHURCH ON THE
FEAST OF ST. FRANCIS**

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM
CONCEDITUR INDULG. PLEN. VISITANTIBUS ECCLESIAS
CARMELITARUM DIE FESTO B. FRANCI.

PIUS PP. X.

Ad perpetuam rei memoriam.

Ad augendam fidelium religionem animarumque salutem coelestibus Ecclesiae thesauris pia charitate intenti, omnibus utriusque sexus Christifidelibus vere poenitentibus et confessis ac S. Communionem refectis, qui quamlibet Ecclesiam vel pub-

licum Oratorium Fratrum Ord. B. M. V. de Monte Carmelo tum primi Instituti, tum Excalceatorum die festo B. Franci, Conf. Carmelit., a primis vesperis usque ad occasum solis diei huiusmodi quotannis devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione, pias ad Deum preces effuderint, plenariam omnium peccatorum suorum indulgentiam et remissionem, quam etiam animabus fidelium in Purgatorio detentis per modum suffragii applicari posse, misericorditer in Domino concedimus. Non obstantibus contrariis quibuscumque. Praesentibus perpetuo valituris. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo piscatoris die XI Februarii MDCCCV, Pontificatus Nostri anno secundo.

Pro Dno. Card. MACCHI.

N. MARINI.

CERTAIN CUSTOMS ARE CONDEMNED

DE SACRA CONGREGATIONE RITUUM

UTINENSIS

NONNULLAE CONSUETUDINES IMPROBANTUR

Hodiernus Rmus. Archiepiscopus Utinensis Sacrorum Rituum Congregationi sequentia Dubia pro opportuna declaratione humillime exposuit :

I. In duabus paroeciis Archidioeceseos Utinensis extat consuetudo immemorialis, qua, in Dominica Palmarum, peractis Benedictione Palmarum et Processione, canitur Passio D.N.I.C. lingua slavica vulgari: quaeritur utrum huiusmodi cantus Dominicae Passionis tolerari possit in casu, aut saltem permitti ante Benedictionem Palmarum, vel immediate post Missam lectam?

II. In aliis duabus Paroeciis consuetudo etiam immemorialis viget, qua in communione administranda extra Missam verba '*Domine non sum dignus*' recitantur lingua vulgari; et coram SSmo. Sacramento exposito eadem vulgari lingua canuntur litaniae lauretanae; quaeritur an, attenta vigente consuetudine, utrumque liceat?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito etiam voto Commissionis Liturgicae, respondendum censuit :

Ad I. ' *Quoad primam partem, negative et servetur Rubrica Missalis, quae talem interruptionem non concedit et post Benedictionem Palmarum praescribit : deinde celebratur Missa ; et quoad secundam partem, affirmativus, accedente consensu Ordinarii.*'

Ad II. ' *Negative et servantur Rubricas et Decreta.*'

Atque ita rescripsit, die 1 Iulii 1904.

A. Card. TRIPEPI, *Praef.*

L. ♣ S.

♣ D. PANICI, Archiep. Laodicen., *Secret.*

THE CANOPY OF THE TABERNACLE

E SACRA CONGREGATIONE RITUUM

DUBIUM

CONSUETUDO NON ADHIBENDI CONOPEUM ANTE TABERNACULUM

SSMI. SACRAMENTI SERVARI NEQUIT

Ab hodierno caeremoniarum magistro cuiusdam Ecclesiae cathedralis expostulatum fuit : An servari possit consuetudo non adhibendi conopeum quo tegi debet tabernaculum ubi asservatur SS^mum. Eucharistiae Sacramentum ?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, respondendum censuit : *Negative et servantur Rituale Romanum et Decreta.*¹

Atque ita rescripsit, die 1 Iulii 1904.

A. Card. TRIPEPI, *Pro-Praefectus.*

L. ♣ S.

♣ D. PANICI, Archiep. Laodicen., *Secret.*

¹ Rituale Romanum, Tit. IV, cap. 1, *De SS^{mo}. Eucharistiae Sacramento*, n. 6, habet : 'Hoc autem tabernaculum (SS^{mi}. Sacramenti) conopeo decenter opertum . . . sit collocatum.' Decreta autem S.R.C. quae maxime ad rem faciunt, sunt *Briocen.*, diei 21 Iulii 1855, n. 3035 ad 10 : (a) 'Num Tabernaculum, in quo reconditur SS^mum. Sacramentum conopeo cooperiri debeat, ut fert Rituale' responsum producit '*Affirmative*'; necnon *Sancti Iacobi de Cile*, diei 28 Aprilis 1866, n. 3150 quo omnino reprobatur usus ab antiquo tempore vicens non cooperiendi conopeo Tabernaculum, in quo asservatur SS^mum. Eucharistiae Sacramentum. Ex Decreto *Vicariatus Apostolici utriusque Guineae*, diei 27 Iulii 1878, n. 3456 tantummodo regionibus Guinearum, quoad sciamus, permittitur sub prudenti arbitrio Ordinarii Tabernaculum Sacramenti absque conopeo, quia hoc insectis varii generis indecenter pollutum saepe saepius reperitur.

THE BENEDICTINES OF BRAZIL.

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR BREVIVM
MODERNUS ABBAS GEN. CONGREGATIONIS BENEDICTINAE BRASI-
LIENSIS, PRO HAC VICE TRANSFERTUR AB ABBATIA S. MARIAE
DE MONTESERRATO, FLUMINIS IANUARI, AD ABBATIAM S.
SEBASTIANI, BAHIAE

*Dilecto Filio Dominico a Transfiguratione Machado Abbati Gen.
Congregationis Brasiliensis O.S.B.*

PIUS PP. X

Dilecte Fili, salutem et Apostolicam Benedictionem,

Tempora, dum volvuntur, res quaeque terrenae mutari ita solent, ut Providentiae Divinae munus sit, variis auxiliis tempestivisque humanam gentem munire, ut ipsa tuto pede fausta inter et sinistra ad patriam tandem deveniat. Cuius Providentiae Divinae minister atque aemulus etiam Romanus Pontifex ita variis rerum adiunctis providere debet, ut omnia, sapienter a Sapiente ordinata, ad animarum conspirent salutem. Eo motus consilio Decessor Noster, fel. nem. Leo Papa XIII, pluries iam ad instaurandam Brasiliensem Ordinis Sancti Benedicti Congregationem leges atque ordinationes pro rerum opportunitate stabilivit, cuius vestigia prementes proprioque amore in insignem Patriarchae Cassinensis Ordinem puls. Nos nunc temporis necessaria provide decernenda duximus. Quum enim te, dilecte fili, de excogitando et perficiendo praelaudato opere optime meritum intelligamus, dignum te habemus qui paternae Nostrae benevolentiae testimonio augeris. Auctis iam in civitate Fluminis Ianuarii de rebus monasticis stabiliendis laboribus, decrescentibus vero ob bonam tuam senectutem viribus tuis, libenter petitioni tuae obsecundantes, te, titulo munereque Abbatis Generalis Congregationis Brasiliensis servatis, relicto autem officio Abbatis perpetui S. Mariae de Montserrat Fluminis Ianuarii, ad dies vitae Abbatis Sancti Sebastiani Bahiae civitatis titulo condecoratum volumus. Quare Litteris Apostolicis 'Singulare studium' eadem hac forma, die XXVIII Novembris anni MDCCCII, datis pro hac vice tantum derogantes, quae munus Abbatis Generalis Congregationis Brasiliensis cum Sede Abbatiali Fluminis Ianuarii coniunctum statuunt, te ab omni vinculo, quatenus opus sit, solventes, pariterque a quibusvis excommunicationis et interdicti aliisque ecclesiasticis

sententiis, censuris ac poenis, si quas forte incurreris, huius tantum rei gratia absolventes et absolutum fore censentes, de Applicae Nostrae potestatis plenitudine, praesentium vi, a praefata Sede Abbatiali S. Mariae de Monteserrato civitatis Fluminis Ianuarii, ad Abbatiam S. Sebastiani Bahiae ad dies vitae transferimus, ita ut paterna auctoritate et charitate familiam monasticam ibidem commorantem ad omnia, quae sive aeternam salutem sive civilis consorti emolumentum spectant, pie ac sapienter dirigas. Non obstantibus Constitutionibus et Ordinationibus Apostolicis, caeterisque contrariis quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris, die XXVIII Februarii MCMV, Pontificatus Nostri Anno Secundo.

L. ✠ S.

ALOIS. Card. MACCHI.

THE BENEDICTINES OF BRAZIL

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM

R. P. GERARDUS VAN CALOEN ABBAS S. BENECTI APUD OLINDAM,
NOMINATUR ABBAS S. MARIAE, FLUMINIS IANUARIi ETC.

*Dilecto Filio Gerardo van Caloen Abbati S. Mariae
Fluminis Ianuarii.*

PIUS PP. X.

Dilecte Fili, salutem et Apostolicam Benedictionem,

Prudentiae tuae, dilecte Fili, nec non zeli tui optimi haud obscuras significationes quum in melius instauranda Congregatione Brasiliensi Ordinis S. Benedicti, plurimis abhinc annis multiplicaveris feliciter, Nos sane decet te maioribus cumulare honoribus, ut, potiore dignitate auctoritateque munitus, ad gloriam Dei Ordinisque tui emolumentum maiora iam in dies complere valeas. Quod sane magis a Nobis requirunt rerum adiuncta, quum dilectus filius Dominicus a Transfiguratione Machado, Congregationis Brasiliensis Praeses, annorum meritumque pondere aequae cumulatus, Nos rogaverit a Sede Abbatiali Fluminis Ianuarii ad Abbatiam Sancti Sebastiani transferri; nec ob huius optimi viri merita votis ipsius beneplacitum Nostrum denegare potuerimus. Ita factum est, ut Abbatiae Sanctae Mariae civitatis Fluminis Ianuarii, viduatae Sedi, novum Titularem providere deceat, eo maxime quum sive ob necessarias huius Abbatis cum auctoritatibus cum ecclesiasticis tum saecularibus relationes, sive ob summi momenti negotia

nunc temporis obeunda, Venerabilis Fratre Noster et Apostolicae Sedis in Brasilia Nuntius censuerit in providendo huic rei dilationem minime opportunam. Quae cum ita sint, te, dilecte fili, a Decessore Nostro fel. rec. Leone PP. XIII Abbatem Sancti Benedicti apud Olindam, nec non Vicarium Generalem Praesidis Congregationis Brasiliensis nominatum, ab omni vinculo de Apostolicae potestatis plenitudine solventes et . . . censentes, hisce Litteris, Nostra auctoritate Abbatem Sanctae Mariae Fluminis Ianuarii renuntiamus ac nominamus, retenta in administratione Abbatia Sancti Benedicti apud Olindam. Statuimus insuper ut etiam Abbatiam Beatae Mariae apud Sanctum Paulum, usque dum proprium Abbatem habeat in administrationem accipias, nec non ut, servato Vicarii Generalis Congregationis munere, quum sive de facto sive de iure munus Praesidis Congregationis Brasiliensis vacabit, tamquam Abbas Fluminis Ianuarii ad dies vitae huiusmodi officii haeres continuo existas. Non obstantibus contrariis quibuscumque.

Datum Romae apud Sanctum Petrum sub annulo Piscatoris, die XXVIII Februarii MDCCCV, Pontificatus Nostri Anno Secundo.

ALOIS. Card. MACCHI.

L. ✠ S.

DECISION OF THE PONTIFICAL COMMISSION ON BIBLICAL STUDIES

E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIPTURAE PROVEHENDIS

NORMAE PRO EXEGETIS CATHOLICIS CIRCA CITATIONES IMPLICITAS IN S. SCRIPTURA CONTENTAS

Cum ad normam directivam habendam pro studiosis S. Scripturae proposita fuerit Commissioni Pontificiae de re biblica sequens quaestio, vid. :

‘ Utrum ad enondandas difficultates quae occurrunt in nonnullis S. Scripturae textibus, qui facta historica referre videntur, liceat exegetae catholico asserere agi in his de citatione tacita vel implicita documenti ab auctore non inspirato conscripti, cuius adserta omnia auctor inspiratus minime adprobare aut sua facere intendit, quaeque ideo ab errore immunia haberi non possunt ? ’

Praedicta Commissio respondendum censuit :

'Negative, excepto casu in quo, salvis sensu ac iudicio Ecclesiae, solidis argumentis probetur : 1° hagiographum alterius dicta vel documenta revera citare ; et 2° eadem nec probare nec sua facere, ita ut iure censeatur non proprio nomine loqui.'

Die autem 13^o Februarii an. 1905, SANCTISSIMUS, referente me infrascripto consultore ab Actis, praedictum responsum adprobavit atque publici iuris fieri mandavit.

F. DAVID FLEMING, O.F.M., *Consultor ab actis*.

FEAST OF THE DEDICATION OF A CHURCH

Æ SACRA CONGREGATIONE RITUUM

MISSIONARIUM AFRICAE

DUBIA CIRCA CELEBRATIONEM FESTI DEDICATIONIS ECCLESIAE

Hodiernus Moderator Generalis Societatis Missionariorum Africae (Pere Blancs), Sacrorum Rituum Congregationi sequentia dubia circa festum Dedicationis pro opportuna solutione humiliter exposuit, nimirum :

I. Utrum obligatio celebrandi festum Dedicationis Ecclesiarum, Dominica post Octavam Omnium Sanctorum, per Decretum Cardinalis Caprara imposita *omnibus Ecclesiis Gallicanis*, extendatur ad omnes regiones decursu temporis Galliae subiectas, v.g. Sahara, Sudan, sine ulla praevia concessione Sanctae Sedis, vel expressa declaratione Praelati ecclesiastici, sive ibi sint Ecclesiae consecratae, sive tantum benedictae.

II. Utrum obligatio persolvendi Officium Dedicationis, de qua agitur in decreto, n. 3752, *Vicariatus Apostolici Senegambiae*, d. d. 28 Novembris 1891, pro Missionariis dicti Vicariatus, extendatur etiam ad eos Missionarios qui Calendario proprio gaudent, diverso scilicet a Calendario Vicariatus, vel Dioeceseos.

III. Et quatenus *Negative*, utrum tamen isti Missionarii in dioecesi ubi festum celebratur commorantes, in Oratorio proprio (semipublico), extra civitatem posito, celebrare debeant sollemnitatem Dedicationis in praefata Dominica, ex eo quod nulla dies pro tali festo in Calendario Societatis designatur.

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, reque sedulo perpensa, rescribendum censuit :

Ad I. Affirmative, iuxta Decretum Cardinalis Legati Caprara pro reductione festorum d. d. 9 Aprilis 1802, et alterum Generale

S.R.C., n. 3863, *Celebrationis Festorum Patroni loci, Dedicationis ac Tituli Ecclesiae*, 9 Iulii 1895, ad III.

Ad II. Affirmative, nisi indultum obtentum fuerit a Sancta Sede celebrandi Anniversarium Dedicationis omnium Ecclesiarum Ordinis sive Societatis die diversa ab illa in qua Clerus saecularis celebrat Dedicationem omnium Ecclesiarum, iuxta Decretum, n. 3861, *Ordinis Minorum Capuccinorum Provinciae Hollandicae*, 22 Iunii 1895, ad I, et n. 3925, *Ordinis Minorum Capuccinorum*, 10 Iulii 1896, ad V.

Ad III. Provisum in praecedenti.

Atque ita rescripsit, die 1 Aprilis 1905.

✠ A. Card. TRIPEPI, *Pro-Praefectus*.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

**ALTARE OF THE SISTERS OF CHARITY OF ST. VINCENT DE
PAUL PRIVILEGED**

E. SACRA CONGREGATIONE INDULGENTIARUM

PUELLARUM CHARITATIS S. VINCENTII A PAULO

**ALTARE SODALITII EST PRIVILEGIATUM PRO OMNIBUS MISSIS
INIBI CELEBRATIS**

Augustinus Veneziani Procuratoris Generalis munere fungens in Congne. Missionis, Sacrae Indulgentiarum Congni. humiliter exponit Pium IX s. m. Puellis a Charitate S. Vincentii a Paulo, per Breve diei 23 Iulii 1857 indulsisse, ut 'quandocumque ad altare Sodalitii ubicumque existenti, quod apostolico privilegio decoratum quidem non fuerit, Sacrosanctum Missae sacrificium *celebrare faciant* per quemcumque sacerdotem. . . . Missae sacrificium huiusmodi animae seu animabus pro qua seu pro quibus celebratum fuerit aequae suffragteur, ac si ad altare privilegiatum fuisset celebratum.' Cum autem ex verbis *celebrare faciant*, oriatur dubium: 'An praefatum altare senseri possit privilegiatum pro omnibus Missis, quae inibi celebrantur, an pro iis tantum Missis, quas Sorores, oblata ab ipsis eleemosyna, celebrandas committant,' a S. Congne. eiusdem dubii solutio humiliter expostulatur. S. Congtio. Indulgentiis Sacrisque Reliquiis praeposita declarat in casu verba illa *celebrare faciant* late esse intelligenda, ita ut altaria intelligi debeant privilegiata pro omnibus Missis, quae in illis celebrantur.

Datum Romae ex Secria. eiusdem S. C. die 1 Febr. 1905.

L. ✠ S.

IOSEPHUS M. Cancus. COSELLI, *Substitutus*.

CONSTITUTION OF THE CONFEDERATED URSULINES

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIVM

PIUS X DENUO APPROBAT CONSTITUTIONES INSTITUTI URSULINARUM CONFOEDERATARUM, VEHEMENTERQUE ADHORTATUR FAMILIAS QUAE ADHUC EXTRA INSTITUTUM VERSANTUR, UT SESE EIDEM ADSCISCERE VELINT

PIVS PP. X

MOTU-PROPRIO

Apostolicae Sedi id semper in votis fuit, ut religiosa Instituta, nominatim ea, quae inventuti imbuendae dant operam, sese mutatis temporum et rerum adiunctis, immutato manente spiritu, congruenter aptare studerent. Quod si opportunum hoc fuit quolibet tempore, aetate hac nostra esse necessarium res ipsae plane demonstrant.

Quamobrem, quum Decessor Noster f. r. Leo XIII compertum perspectumque haberet, Ursularum Ordinem, cui vil illud praecipuae laudi vertendum, quod nobile munus instituendi adolescentulas maturime suscepit, novis rerum necessitatibus no. perfecte ec ex omni parte respondere, eo praesertim quod mo aetaria quibus coalescit, quum sui quaeque iuris essent, nec se invicem adiuvere et praesidio esse, nec mutua virtutis aemulatione ad meliora et maiora se excitare valerent; idcirco huic rerum conditoini opportuna atque salutaria afferenda censuit remedia. Et re quidem ver a cunctis Ursularum domibus, ubique terrarum existentibus, litteris die 21 Iulii 1899 datis, exquiri mandavit num scilicet Instituto universas domos complectenti habentique sedem principem in Urbe, si quando per auctoritatem S. Sedis exsurgeret, libenter accederent; et quum supra sexaginta ex illis sese id libentissime velle repondissent, idem Pontifex primum pro temporum natura vivae vocis oraculo, die 28 Novembris 1900, deinceps per decretum a Sacra Congregatione Episcoporum et Regularium, die 17 Iulii 1903 editum, praedictam Unionem adprobavit.

Quod ad Nos attinet, iam a primordiis pontificatus Nostri dicti Instituti Constitutiones, item per decretum a S. Congregatione Episcoporum et Regularium die 14 Septembris 1903 datum, ratas habuimus; nec ullam praetermisimus occasionem, singularem, qua illud prosequimur, benevolentiam Nostram

testificandi, laetissimo etiam cernentes animo alias atque alias domos paullatim ad illud convenire.

Nunc vero, quum uberes fructus, quos Ursularum coniunctio peperit, per Nos Ipsos perspexerimus, quumque uberiores, quos in futurum est paritura, prospiciamus; Nos non solum unionem hanc feliciter initam, sed et Constitutiones eidem Instituto datas, auctoritate Nostra iterum plenissime adprobamus et confirmamus, illisque perpetuae et inviolabilis Apostolicae firmitatis robur adiicimus.

Volentes insuper specialibus favoribus dictum Ursularum Institutum augere, omnibus et singulis eiusdem Instituti Sodalibus redeunte anniversaria die, qua Ursularum unio ab Apostolica Sede adprobata fuit, videlicet die 28 Novembris, in perpetuum plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino impertimus. Quam indulgentiam etiam animabus fidelium Purgatorio detentis per modum suffragii applicari posse concedimus.

Ex his sponte elucet quantum Nos optemus, ut Institutum tam fauste incoeptum, aucto in dies adhaerentium numero, in maius provehatur, latiusque pateat. Quapropter vehementer adhortamur illas, quae adhuc extra Institutum versantur, familias, ut sese eidem adsciscere velint. Neque dubitamus quin Venerabiles Fratres Nostri Apiscopi, in quorum dioecesibus huiusmodi Ursularum domus existunt, non solum earundem votis obsecudent, verum etiam cunctantes, si quae fuerint, ad optatam consociationem suaviter flectant, persuasum plane habentes quod dicti Instituti Constitutiones ita sint concinnatae, ut quarumlibet nationum consuetudinibus atque indoli aptissime congruant.

Volumus autem ut praesentes Litterae ad singulos, de quibus supra, Episcopos mittantur, eorumque cura, in linguam vernaculam ad verbum diligenter versae, in qualibet Ursularum domo, speciali ad id indicto conventu, legantur.

Haec ad maius Ursularum Instituti bonum atque incrementum edicimus, contrariis quibuscumque non obstantibus.

Datum Romae, apud S. Petrum, die VIII Maii an. MDCCCV, Pontificatus Nostri secundo.

PIUS PP. X.

PRIVILEGES OF THE CAPUCHIN FRIARS

E SACRA CONGREGATIONE INDULGENTIARUM
ORDINIS MINORUM CAPUCCINORUM

SUPERIOR IMPERTIENS SUBDITIS ABSOLUTIONEM GENERALEM,
IPSEMET EIUS BENEFICIO GAUDET

Fr. Iucundus a Montonio, Ord. Min. Capuccinorum Procurator Genlis., Sacrae Congregationi Indulgentiarum sequentia dubia solvenda proposuit :

1. Quatenam sit formula adhibenda ad impertiendam Absolutionem generalem Regularibus modo privato, id est, immediate post sacramentalem Confessionem ?

2. Utrum Superior regularis, aut eius delegatus, cum Absolutionem generalem propriae Communitati impertit, et ipsemet recipiat, an alius Sacerdos ei impertire debeat ?

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, respondendum censuit :

Ad 1^{am}. Ad S. Rituum Congregationem.

Ad 2^{am}. Affirmative ad 1^{am} partem ; Negative ad 2^{am}.

Datum Romae e Secret. eiusdem S. Congr. die 1 Februarii 1905.

A. Card. TRIPEPI, *Praefectus*.

L. & S.

IOSEPHUS M. Can. COSELLI, *Substitutus*

BEATIFICATION OF DOMINICAN MARTYRS

E SACRA CONGREGATIONE RITUUM

TUNQUINEN.—DECRETUM

BEATIFICATIONIS SEU DECLARATIONIS MARTYRII VV. SERVORUM
DEI ORD. PRAEDICATORUM HIERONYMI HERMOSILLA, EPISCOPI
MILETOPOLITANI VIC. AP. TUNQUINI ORIENTALIS, VALENTINI
BERRIO-OCHOA, EPISCOPI CENTURIENSIS VIC. AP. TUNQUINI
CENTRALIS, PETRI ALMATO, SACERDOTIS MISSIONARII ET VEN.
SERVI DEI IOSEPHI KHANG INDIGENAE.

SUPER DUBIO

'An constet de martyrio eiusque causa, itemque de signis seu miraculis martyrium ipsum illustrantibus, in casu et ad effectum de quo agitur.'

In teterrima illa contra catholicam Fidem insectatione, quae medio saeculo XIX per Tunquinum desaevit, complures ex

omni hominum conditione *pro testamento Dei sua corpora tradiderunt et laverunt stolas suas in sanguine Agni*. Strenuos inter huiusmodi pugiles virtute ac dignitate sua emicuerunt ex inclyta Dominiciana Familia, iis palmis iamdudum assueta, evangelii praecones tres, iidemque praenobilis Hispanorum gentis Filii dignissimi, Hieronymus Hermosilla, Episcopus Miletopolitanus, Valentinus Berrio-Ochoa, Episcopus Centuriensis, et Petrus Almato, sacerdos eiusdem Ordinis ; quibus adiunctus est Hermosillae Famulus, Iosephus Khang, Tunquinensis.

Hieronymus Hermosilla, natus pridie Cal. Octobr. an. MDCCC in civitate S. Dominici Calciatensis, primum studiorum causa ad Philippinas insulas transmigravit ; deinde, sacerdotio. auctus in Tunquinum missus est, ubi aspera multa sustinuit, ut nequissimi illius regis furorem et satellitum insidias vitaret Vicarius Apostolicus Tunquini orientalis, ac deinceps Miletopolitanus Episcopus, post apostolicos labores plurimos, quum ad naviculas quasdam piscatorum fidelium confugisset, per proditorem comprehensus est una cum alumno famuloque suo Iosepho Khang, et in provinciae orientalis principem urbem traductus. Cuius ad limina distentam Christi cruci adfixi imaginem conspicatus, ultra progredi, nisi illa, ne profanaretur, sublata, recusavit. Tum cavea inclusus, ac non ita multo post capite caesus est Calendis Novembr. anno MDCCCLXI, aetatis suae sexagesimo primo.

Eodem die, haud absimili martyrio iisdemque fere adiunctis vitam nitide actam nobilitarunt Valentinus Berrio-Ochoa et Petrus Almato. Horum prior natus XVI Cal. Mart. an. MDCCCXXVII in oppido Elorrio Cantabriae provinciae, et ipse Philippinis ab insulis in Tunquinum centralem transmeavit, ubi, eius cognita sanctitate, Centuriensis Episcopus universaeque missionis moderator est enuntiatus. Recrudescente vero in eius Vicariatu persecutione, ita ut ibi iam nullus refugii locus superesset ad orientalem Tunquini partem appulsus, in horrido antro delituit, ubi pro viribus ministerio suo functus est. Inde, pagum petiturus Van-Dinh, quum se ad eas naviculas recepisset, ubi quatrIduo ante memorati sodales eius fuerant comprehensi, ethnici cuiusdam proditorem in satellitum incidit manus una cum Petro Almato. Uterque, canga et catenis onusti, ad urbem provinciae caput deducuntur, cui non succedunt, nisi adorata prius ac deinde remota Cruce ad calcandum proiecta. Prope

caveam Hermosillae, Valentinus inclusus, eodem, quo ille, die trahitur ad supplicii locum, ubi, stipiti alligatus, capitalem pro Christo poenam fortiter subiit. Eidem neci datus est Petrus Almato, sacerdos, ortus in pago Saserra Cal. Novembr. an. MDCCCXXX, vitae intemeratae et apostolici ministerii laude plane dignus, qui suas cum sociis palmas intexeret anno aetatis suae XXXI.

Quartus in gloriosum certamen venit Iosephus Khang e pago Tra-Vi provinciae Nam-Dinh, christianis parentibus editus, anno MDCCCXXXII. Hic, Hermosillae alumnus et famulus, quum in fidelium piscatorum cymbis cum suo praesule delitesceret, a militibus, tres ictus ensis accepit, cum eoque ad provinciae principem urbem traductus est. Ac primum quaestius de apostolicis viris, reticuit; iteratis deinde verberibus compulsus, interrogantibus prudenter satisfacit. Mox ad Crucem proterendam, proposita libertate, invitatus, maluit viginti supra centum perferre vulnera, quam a Fide desciscere. Quare et ipse ad supplicium raptus est et optatam coronam, una cum tribus Dominicanis athleticis est consequutus, annum agens vicesimum nonum.

Splendidum hunc fortissimorum virorum exitum quum vulgata etiam prodigia illustrassent, agitata causa est de ipsorum martyrio et institutae de more inquisitiones, quum ordinaria tum apostolica auctoritate. Quibus accurate perpensis validisque recognitis fel. rec. Pontifex Leo XIII causae introductionis Commissionem sua manu signavit Kal. Maii anno MDCCCII. Denuo causa instaurata est, ac de SSmi. Domini Nostri Pii Papae X venia, peculiari Emorum. Patrum ordini commissa cum voto quoque Consultorum Officialium, qui de ipsa iudicarent. Quo in conventu, habito pridie Nonas Iunias labentis anni, proposito a Rmo. Cardinali Dominico Ferrata dubio: *An constet de martyrio eiusque casu, itemque de signis seu miraculis martyrium ipsum illustrantibus in casu et ad effectum de quo agitur*; Rmi. Cardinales et Officiales Consultores suffragio suo constare censuerunt. Nihilominus SSmus. Pater a supremo edendo iudicio abstinuit, ad coeleste lumen in tam gravi negotio impetrandum.

Hodierno autem die, dum nativitatem Ioannis Baptistae recolimus, qui virtutis iura fuso etiam sanguine invicte affirmavit, idem SSmus. Dominus Eucharistico Sacrificio religiosissime

litato nobiliorem aulam Vaticanam ingressus est, ac pontificio solio assidens, ad Se accivit Rmum. Cardinalem †Aloysium Tripepi S. R. Congregationi Pro-Praefectum, loco etiam et vice Rmi. Card. Seraphini Cretoni causae Relatoris, una cum R. P. Alexandro Verde S. Fidei Promotore meque infrascripto Secretario, iisque adstantibus edixit : *Constare de martyrio eiusque causa, VV. Servorum Dei Hieronymi Hermosilla, Episcopi Miletopolitani, Valentini Berrio-Ochoa, Episcopi Centuriensis Petri Almato, Sacerdotis Missionarii et Iosephi Khang indigenae, itemque de signis seu miraculis horum quatuor Servorum Dei martyrium illustrantibus in casu et ad effectum de quo agitur.*

Hoc vero Decretum publici iuris fieri et in Acta Sacror. Rituum Congregationis referri iussit octavo Kal. Iulias anno MDCCCCV.

ALOYSIUS Card. TRIPEPI, S.R.C. *Pro-Praef.*

L. ✠ S.

✠ DIOMEDES PANICI, Archiep. Laodicen., S.R.C. *Secret.*

NOTICES OF BOOKS

THE HISTORY AND ANTIQUITIES OF THE DIOCESE OF OSSORY.
By the Rev. William Carrigan, C.C., M.R.I.A. With
a Preface by the Most Rev. Dr. Brownrigg, Lord
Bishop of Ossory. Dublin : Sealy, Bryers, and Walker,
1905. IV. Vols. Price £1 10s.

ALTHOUGH these volumes have reached us during the summer holidays and late in the month we feel that we ought not to allow even a single issue to appear without bringing them under the notice of the Irish clergy. They would gain by delay as far as we are concerned ; for they would have the advantage of being treated in our pages by an expert in Irish history and in Irish archæological learning, but in truth we think that the merits of the work are so great and so evident that we need not fear undertaking the task of noticing them ourselves. Indeed it has seldom fallen to our lot to welcome any work with such unmixed pleasure as we do these four splendid volumes. Father Carrigan has taken his place with Cogan, Comerford and O'Laverty amongst the chief ecclesiastical historians of Ireland. If he has preserved many names from oblivion he has ensured to his own a high place in the roll of fame in his native land.

His work is introduced to us by a valuable preface prefixed to the first volume by the Most Rev. Dr. Brownrigg, Bishop of Ossory, and on one could express with greater authority than His Lordship the claims of Father Carrigan to our admiration and gratitude.

' When we look over the list of MSS. and books prefixed to the first volume, which the author has drawn upon for his materials,' writes Dr. Brownrigg, ' and bear in mind how scattered they are, how difficult of access, and in what a chaotic state many of them were found, it will be little short of a marvel that one man, even in a whole life-time, could have utilized them to the extent he has, and woven out of them such a goodly narrative. His labour has gone on silently, industriously, and unflaggingly for twenty-one years, and concurrently with all this he has never for a single day shirked, or dropped one of the sacred duties he owed the people to whom he was appointed to minister.'

In his Introduction Father Carrigan sketches the civil history of the kingdom of Ossory, giving us the list of its kings and some account of their doings down to the days of the present representative of the line. Next comes the history of its Bishops from St. Kieran to Dr. Brownrigg. The account of the Norman bishops—Fitz-John, de Ledrede, de Tatenhall, de Balscot, and de Appelby—is full of interest. In the seventeenth century the venerable figure of David Rothe is presented to us in all his grandeur, whilst the not less noble figure of Thomas de Burgo sheds lustre on the eighteenth.

After the Bishops the colleges, religious institutions, and distinguished ecclesiastics who were born in the diocese are dealt with ; and finally each parish is taken separately and a summary of its history given, with its religious and secular monuments, leading families, parish priests, etc.

The illustrations, which are very numerous, are extremely fine, and many of the old documents and inscriptions are admirably reproduced in facsimile.

We congratulate Father Carrigan most cordially on the success of his great undertaking. He has raised a splendid monument to the old faith of St. Kieran and St. Canice, a monument which reflects credit not only on the diocese and clergy of Ossory, but on the whole Irish Church. Praise of such a work is almost needless. It carries with it its own recommendation. We can only express a hope that it will find its way into the library of every priest in Ireland at home and in the greater Ireland beyond the Seas.

J. F. H.

APOLOGETICA : Elementary Apologetics for Pulpit and Pew.

By Rev. P. A. Halpin. New York : Joseph W. Wagner.

THIS little volume contains 'a course of fifty-two sketches for short sermons on popular topics and questions maintaining, explaining, and defending the Catholic position.' The sketches are necessarily brief ; they are mere 'skeletons in the literal sense of the word,' without 'flesh upon the bones' or 'blood in the veins,' as the author admits in the preface ; and they possess all the imperfections implied in such a description. Such fundamental subjects as Reason and Faith, Religious

Indifferentism, God, Miracles, Divine Providence, the Hereafter, the Divinity of Christ, Eternal Punishment are touched upon; but notwithstanding a certain vigour and conciseness of style, the treatment is altogether too 'sketchy' to admit of justice being done to such subjects. We fear the treatment is defective even as a suggestion, inclining too much to bald assertion, and lacking in persuasive argument and illustration. But we must not expect too much from an author who professedly limits his scope so as to exclude, perhaps, those very things which we miss. We may adopt the words of the preface, that 'the compilation is only a suggestion, but as such not entirely valueless;' and we can honestly recommend the little volume as helpful to those whose duty it is to instruct the people on those subjects.

P. J. T.

AGREEMENT OF EVOLUTION AND CHRISTIANITY. By Samuel Louis Phillips. Washington, D.C.: The Phillips Company, 1904.

'THE underlying purpose of this treatise is to advance Christianity by showing it to be a phase of the great law of Evolution applicable to the development of the moral nature of man, and incidentally to his physical and mental development; and ranking in its sphere of influence as importantly as the physical adaptation of organisms to their environment, or the transmission of acquired characteristics to progeny.'

In these words the author introduces his book to his readers, and his statement of purpose would not unnaturally suggest to the believer in supernatural Christianity that he is being introduced to a veiled attack on his religion. For how, he may ask, can Christianity be reduced to 'a phase of the great [natural] law of Evolution' without losing its supernatural character, and becoming at best an evolutionary product of rational theism? It will, therefore, be a relief to discover that no such malign purpose is intended, but that the author, who is evidently a sincere Christian (apparently a Presbyterian), is one of those well-meaning apologists whose equipment for his task is by no means equal to his zeal. The looseness of thought betrayed in the opening sentence of the preface is characteristic

of the book as a whole. On a cursory reading we have marked a great number of passages, which it would be tedious to indicate. What kind of psychology is implied in statements like the following : ' Evolution of animal life is based primarily on Free Will—a free will to make efforts to avoid dangers and to pursue the advantageous ' (pages 73, 74) ; ' They [animals] are also endowed with Memory and Free Will to give effect to these [emotional] faculties ' (page 88) ; ' It follows that man's mentality may likewise be the product of the same processes which have evolved mentality among beasts ' ? (pages 89, 90). Then the ' soul,' which is regarded as entirely distinct from the ' mind,' is nevertheless an evolution of the latter : ' Why may not the birth and growth of the soul in man have been, under the guidance of God, the result of mental development, the same as the mind may have been the product of organized matter ? ' (page 97). Yet this seems to be contradicted on page 111 : ' This very fact has led many to confound the existences of mind and soul, and to conclude spirituality was the offspring of mentality.'

The author's acquaintance with the scientific problem of evolution does not seem to be more than superficial, and his exegetical and theological information is hardly more accurate than his psychological. He seems to be unaware that any advance has been made on the old Concordist theory for interpreting the Mosaic narrative of creation, and it is somewhat surprising to find ourselves naïvely assured in regard to the Holy Scriptures as ' the inspired word of God,' that ' the Christian may look without the slightest solicitude upon the attacks of Materialists to prove their recorded events myths, and regard with indifference the efforts of infidel scholars to show discrepancies and interpolations, knowing full well that if their character is allegorical in places, and their statements sometimes hard to be reconciled, *they were made so for the express purpose by the Supreme Being to promote study of their mysteries and revelations, and to develop Faith and thus advance soul evolution* ' (page 121).

On the nature of faith itself we get sidelights such as these : ' Why should he [the Christian evolutionist] not have *faith* in the evidences of his senses ? ' (page 96) ; ' Faith is inconsistent with absolute knowledge. A thing known, as said before, *is*

no longer investigated ; . . . just enough has been unfolded [regarding the personal appearance of the Saviour] to increase the desire for further knowledge ; enough to call for the exercise of the highest development of faith, and therefore of the imagination. Imagination is a metaphysical reality, powerfully affecting the will power, and the will controls the acts' (pages 159, 160). There have been few subjects so fruitful of controversies among Christians since the Reformation as the Holy Eucharist ; yet our author writes : ' Take the sacrament of the Lord's Supper—a sacrament as to which entire Christendom is agreed ' ! But we have already taken up too much space with this well-meaning but worthless attempt to ' advance Christianity.'

P. J. T.

THE CELT ABOVE THE SAXON. Or a Comparative Sketch of the Irish and English People in War, in Peace, and in Character. By Rev. C. J. Herlihy. Boston, Mass. : Angel Guardian Press.

THE assumption of race superiority is a well known trait of British or Anglo-Saxon character. And this assumption is made so persistently and so much as a matter of course, that not only do Englishmen themselves accept it as unquestioned, but in the United States there is a disposition,* which has been systematically fostered in recent years, to represent the American nation as a mere branch of the great Anglo-Saxon family, and American greatness as the natural outcome of Anglo-Saxon genius. This disposition is known as Anglo-mania. What is surprising is that it should exist at all in a composite nation in which the strictly English element is comparatively insignificant and is gradually disappearing ; but what is more surprising still is that it should find sympathisers—or shall we say victims ?—among the Irish-American element, and even—a veritable *reductio ad absurdum*—among the negroes. But the explanation is after all simple enough : persistent telling will give life and currency to any lie, and all the more easily if there be just a little colouring of truth in it.

Now, the book before us is a timely and effective protest against this Anglo-mania in America, and against the assump-

tion of Anglo-Saxon superiority on which it thrives. The book is addressed primarily to the Irish in America, and aims at inspiring in them an intelligent national self-respect by showing the real superiority of their own race over the Anglo-Saxon in war, in peace, and in general character, wherever, that is, in spite of unequal fortunes, comparison on anything like equal terms may be attempted. Under each of the three heads mentioned, Father Herlihy gives us six or seven well written and informing chapters. A critic might, perhaps, find fault with some of his generalizations on history, and accuse him of failing occasionally to hold the balance with strict impartiality. But even the severest judgment of impartial criticism, however it may qualify some of his statements, cannot deny the substantial justice of his verdict on English rule in Ireland. We sincerely wish many readers for this book, not only among our exiled countrymen, but among Irishmen at home. We have been fighting against an Anglo-mania as well as an Anglo domination here at home, and this book is calculated to help us in that fight. The publishers have done their work admirably and have produced a volume whose very appearance is attractive.

P. J. T.

JESUS CHRIST, THE WORD INCARNATE : Considerations gathered from the Works of the Angelic Doctor, St. Thomas Aquinas. By Roger Freddi, S.J. Translated from the Italian by F. J. Sullivan, S.J. St. Louis, Mo. : B. Herder.

THE author of this volume has not attempted a complete treatment of the great subject of the Incarnation, either from the viewpoint of theology or of devotion. He has confined himself to reproducing in a manner that aims at being popular the teaching of St. Thomas on the Person of Christ. This choice of scope is, in our opinion and in view of present day needs, open to objection on the double ground of admitting too much on the one hand and excluding too much on the other. This is especially true from the point of view of theology ; for, however high we may rate St. Thomas, there is no denying that the theology of the Incarnation has in some respects

advanced since his day, and (what is more important still) that it has encountered new enemies who fight with new weapons and has accordingly modified its own manner of defence. But if we understand the author's purpose aright, it is not his intention to offer us a theological treatise, and it would be unfair to find fault with him on that score. His purpose we understand to be mainly devotional; but why in that case does he retain such theological or technical subjects as the Predestination of Christ (chap. xxxvii.) and speak of the *fomes peccati*? (page 160). We should prefer to see those who are able to read and understand St. Thomas going directly to his own works; but for those who are unable or unwilling to do so we certainly recommend the reading of this volume, in which they will find both information and edification. We shall be prepared to find many readers ready to find fault with ourselves for making any reservations in our eulogy.

P. J. T.

PRAYERS FOR THE FAITHFUL DEPARTED. A candid consideration of the Doctrine and Practice from the standpoints of Holy Scripture, Primitive Antiquity the Reformation Period, and Present Day Experience. By Canon Courtenay Moore, M.A., R.D. Cork: Guy & Co.

WE extend a hearty welcome to this little pamphlet by the well known Rector of Brigown. Canon Courtenay Moore is a courteous and genial author, representing what is best and most enlightened in the Protestant Church of Ireland, and we are not surprised to receive from his pen this plea for a revival among his co-religionists of an undoubted point of primitive Christian teaching and practice. What surprises us is that the plea should be advanced so timidly and cautiously, seeing the advances that have been made on old-time Reformation orthodoxy regarding this and many other points by the most enlightened representatives of the Canon's own Church in the sister isle. It is some years since we read with pleasure and profit Dean Lucock's scholarly work, *After Death*, to which the Canon refers, and we have been told that the High Church teaching and practice in England regarding prayers for the

dead is to all intents and purposes a revival of what was discarded at the Reformation. But we are aware of how little progress High Church teaching and practice has made among Irish Protestants, and we can understand and sympathise with the Canon's timidity in addressing his co-religionists on such a topic. If our commendation can have any effect we do not hesitate to recommend them in the strongest terms to read this little essay.

One incidental point deserves a passing notice. The Canon appeals to the practice of St. Patrick and of the early Irish Church. 'We claim,' he adds, 'to be the children of St. Patrick, and that we are his true successors, both in doctrine and orders. On main and fundamental lines we believe our claim to be valid; we hold the three ancient Creeds of the Church, and have our Apostolic succession in unbroken descent. But in respect of this particular doctrine and practice of the primitive Church . . . we may well ask how and where we stand?' (page 21). If we are inclined to smile at this claim so naïvely made of succession from St. Patrick, we ought, nevertheless, gladly welcome every such recognition of the principle of tradition by our Protestant fellow-Christians, however halting and inconsistent their application of the principle may be.

P. J. T.

A CRITICISM OF SYSTEMS OF HEBREW METRE. By
W. H. Cobb. Clarendon Press, 1905.

THE question of what constitutes Hebrew poetry has engaged the attention of scholars for generations. Almost every conceivable theory has been put forward. Mr. Cobb wisely begins with facts, and is equally prudent in taking the best critical text (Ginsburg's) as sufficiently certified, instead of altering the received text to suit the theory as Bickell and others have often done. Indeed his moderation and fairness are conspicuous throughout the discussion of a complicated subject. One feature of Mr. Cobb's method is especially pleasing. He lays stress on the merits of a theory rather than on its defects, and he takes considerable pains to show what has been achieved by the many successive efforts. While it is by no means easy to apportion the meed of approval that each of the rival theories

deserves, a work which enables the student to perceive the strong and the weak points of the theories propounded in turn by Bellermand, Ewald, Ley, Grimme, Sievers, and others, cannot fail to be both useful and interesting. That metre and strophe occur in some of the psalms, etc., is obvious; the disputed question is whether, how far, and in what forms, they exist elsewhere? The work before us contains abundant examples of passages relied on, and discusses fully and fairly the endeavours to point out iambics, trochees—trimeters, hexameters—etc. There is no other work in English on this subject. To all students that take an interest in the important problems connected with Hebrew metre this work may be warmly recommended. Mr. Cobb is more hopeful regarding the ultimate discovery of the fundamental principle than is Dr. Ecker in his recent work on the Psalter, *Lauda Sion*, Trier, 1903. The German work describes more systems than the English one, but it does not analyse any one of them so fully.

R. W.

CURSUS PHILOSOPHIAE THOMISTICAE. Vol. I. Logica. By Rev. E. Hugon, O.P. Lethielleux, 1904.

THE author intends to publish a series of volumes that will be a text book of Philosophy, and serve as a complete introduction to the *Summa Theologica* of St. Thomas. The present volume treats of Logic, and does so in admirable fashion. The nature of universals and of categories, the laws of syllogisms, the criteria of truth, etc., are all explained with the thoroughness characteristic of scholastic philosophy. Convinced as he is of the necessity of an accurate knowledge of Logic on the part of the future theologian, the author reduces every question to its first principles. We are glad to note the special respect he pays to the opinions of John of St. Thomas, who is one of the greatest commentators on the works of the Angelic Doctor. And also that the Saint's own words are quoted so frequently. It is, in our opinion, of the greatest advantage to a student to be thus introduced from the beginning of his course to what has been said on Logic by the greatest of all Christian philosophers. The commands of Leo XIII and Pius X that all students should be imbued with the scientific knowledge of the

highest natural truths have guided the author of this valuable work. It should be in the hands of every professor, and be made a text-book in our seminaries.

J. M.

NEO-CONFESSARIUS. Fr. Reuter, S.J. Herder, 1905.

THIS new edition, by Lehmkuhl, of a well-known work, will be found very useful to priests on the mission. They need only to have a clear, concise manual that reminds them of what they learned in college, and they cannot always find time to read through large works filled with details. What they want is not a speculative treatise, but practical information for the confessional. Reuter's book is admirably suited for this purpose. It deals with questions of every-day life. To the young confessor such a manual is almost indispensable. For it explains the special obligations of persons in all states of life, the remedies against sin, various sacramental penances, etc., so that he can find in a few moments what he wishes to know.

J. M.

RETREAT CONFERENCES FOR CONVENTS. A Series of Exhortations addressed to Religious. By Rev. Charles Cox, O.M.I. Third Series. London: R. and T. Washbourne, Paternoster Row, 1904. Price, 3s. 6d. net.

THIS book will be found very useful by priests who have to give retreats or addresses in convents. It is particularly well suited for its purpose, both in the choice of subjects and in the method of treatment. It is full of Scriptural illustrations and texts, and of references to the works of spiritual writers which bear on the subjects dealt with. It bears the *Imprimatur* of the Archbishop of Westminster, and may be regarded as a safe and useful model to follow.

ST. CATHERINE DE RICCI. Her Life, her Letters, her Community. By F. M. Capes. Burns & Oates. Price 7s. 6d.

THIS is a work that will be read with much profit and pleasure. It describes the heroic virtues of a nun who while

she lived in the cloister ever kept in mind the spiritual and temporal needs of those exposed to the many trials and temptations of the world. The sympathy and affection of which her letters are full show us that she was a most lovable saint. We can readily understand how it was that crowds came to see her, and that no one ever went away disappointed.

While thus attentive to others, whose every concern she regarded as her own, Sister Catherine was one of the greatest ecstasies that ever adorned the Church. Our Lord impressed on her the stigmata, and the marks of the crown of thorns, besides giving her a ring when He mystically espoused her. For years she had a weekly ecstasy during which she accompanied Him through all the stages of His Passion. One of the greatest favours He bestowed on her was the new heart modelled on that of His Blessed Mother. For the forty years during which the gentle Saint of Prato presided over the community, it had a foretaste of the joys of heaven. Among her own special friends were St. Mary Magdalen de Pazzi and St. Philip Neri with both of whom she conversed miraculously. We may be sure that her intimate relations with the 'Apostle of Rome' were in no small measure due to the devotion they both had to Savonarola. St. Catherine got several graces through his intercession.

From this brief sketch, our readers will be able to form an idea of the first life of this Dominican Saint that has appeared in English. Its value is enhanced by the introductory treatise on the mystical life from the pen of the late Father Bertrand Wilberforce, O.P.

D. P.



A PIONEER IN THE CODIFICATION OF CANON LAW

NOW that our Holy Father, Pius X, has instituted a commission for the codification of Canon Law, a brief sketch of the life and the work accomplished, over six hundred years ago, by St. Raymond of Pennafort, at the instance of Gregory IX, will not be uninteresting to readers of the I. E. RECORD. It is true that in the work which he accomplished, he had not the same difficulties to face, as shall confront the Commission. The complicated legislation of the last six hundred years has to be gone through, and examined and rearranged and codified, but nevertheless there is immense credit due to the man who faced single-handed, and who, after three years of incessant toil, reduced to unity the accumulated documents of seven or eight centuries.

To the ordinary reader Raymond of Pennafort is better known as a great saint than as a great canonist, but his claims to a very high rank—if not to the rank of a pioneer—in canonical science is indisputable. He was a great man and a profound scholar, unrivalled in the science of law in that age of intellectual giants, when the names of Albert the Great, Alexander Hales, St. Thomas, and St. Bonaventure, were on every tongue.

A few miles from Barcelona, in the neighbourhood of the little town of Vilafranca de Benadis, stood the ancient

castle of Pennafort where St. Raymond was born about the year 1175.¹ His youth was grave and studious, we are told, and at the age of twenty he had completed his liberal studies.² In accordance with the teaching of wisdom, Raymond wished freely to communicate to others what he himself had acquired. He became professor in 1195, and taught for fifteen years. His lectures and the example of his saintly life drew numerous disciples around his chair, and they regarded him as an oracle of wisdom. Raymond, however, was not satisfied with the knowledge he possessed. He must perfect himself in the science of civil and ecclesiastical law, and accordingly in 1210, he set out for Bologna, then one of the most celebrated universities in Europe. He obtained his degrees in law, and taught for three years with great distinction, as a master of the University. He would accept no remuneration from his pupils for his lectures, but the magistrates of Bologna secretly decided to insist on his receiving a stipend from the revenues of the city. He kept little of their liberal allowance, however, for himself, the greater part was given in charity and to the parish clergy.³ We learn from a manuscript life of the saint, which still exists in the library of the University of Barcelona,⁴ that the magistrates gave him this salary lest the University should be deprived of so great a master. Many nobles and literary men flocked around his chair, and drank of the wisdom that fell from his lips.⁵

St. Raymond left as a memorial of his sojourn in Bologna, a treatise on Law, composed at the repeated instances of his friends.⁶ This treatise has never been published but the MS. exists in the Vatican Library.⁷

¹ The date of his birth is not certain but he died in 1275, and, as his chroniclers tell us, he was then a centenarian.

² C. 7, v. 13.

³ *Monumenta Historica Ord. Praed.*, vol. iv. *Raymundiana*, fac. i., p. 20.

⁴ This MS. belongs to a period anterior to 1351. Cf. *Raymundiana*, fac. i., p. 19.

⁵ "Quod plurimi praecipue nobiles et litterati ad ejus scholas libentissime confluebant."—*Monumenta Ord. Praed.*, vol. iv., fac. 1, p. 20.

⁶ Cf. *Raymundiana*, fac. ii., p. 5.

⁷ Bib. Vat. fond. Borg., MS. 261, in fol. (xiii. sec.) The compilers

The preface that the saint has written to his work bears the stamp of the thirteenth century, and breathes the profound humility of the writer. In it he explains his method and the division of the work.¹ In the first part he treats of the various kinds of laws and the differences between them; in the second part he treats of prelates and their several offices; in the third part he discusses judicial procedure; in the fourth he gives an exposition of ecclesiastical contracts; in the fifth he treats of crimes and the penalties attached to their commission; in the sixth the Sacraments are discussed; and in the seventh the saint expounds the doctrine of the procession of the Holy Spirit:—

Such [writes St. Raymond] shall be my method of exposition. Under each heading I will treat the matter rubrically (rubrice), and as clearly as I can, discussing useful and necessary matter, and omitting all that is superfluous. Secondly, I will put the questions briefly, and shall give their solutions, in accordance with decisions already accepted, or those that shall be suggested by the questions themselves. Thirdly, I will add notes proper to each heading with all the simplicity and clearness I can command. Fourthly, for the sake of the unskilled in juridical science, who should not, even after diligent study, be able to find what they require, I will so arrange the matter that all they need shall be ready to hand.²

In this preface, written sixteen years before he finished the great work entrusted to him by Gregory IX, we find manifest proofs that Raymond possessed the gifts and qualifications requisite for the compilation and ordering of the *Corpus Juris*, which he finished in 1234. The saint saw clearly the difficulties he had to face, and the confusion that existed in the mass of documents he should have to codify and correct, and if his work was to be of any service to those who so eagerly desired it, the utmost care and the most accurate judgment should be exercised, and the

of the *Raymundiana* have promised a critical edition of this interesting work, which we may justly regard as the first scientific exposition of Canon Law ever attempted.

¹ 'Distinguo ergo hoc opus per vii. particulas propter Sancti Spiritus gratiam septiformem.'—*Raymundiana*, fac. ii., p. 8.

² Cf. *Raymundiana*, fac. ii., p. 5.

greatest possible clearness and brevity, that was consistent with the due treatment of the subject, had always to be kept in view.

The reputation that Raymond enjoyed at Bologna brought him a popularity that he himself would have been slow to covet. The renown of his learning and wisdom came to the knowledge of the Bishop of Barcelona, who determined to secure him for his own diocese. Passing through Bologna on his way from Rome, he begged Raymond to return with him to Spain. At first Raymond refused, and was supported by the magistrates of the city, and the masters and scholars of the University who were anxious to retain such a distinguished canonist among them. The Bishop, however, was insistent in his demand, and Raymond had to yield. About this time the Dominicans had established themselves in Bologna, and the preaching of Reginald of Orleans had stirred the citizens to the highest pitch of religious enthusiasm. Raymond felt the influence of the vigorous young Order, and the seeds of a Dominican vocation were sown in his soul. At Viterbo, where Honorius III then held his court, Raymond met the founder of the Friar Preachers, and the Bishop requested St. Dominic to send a colony of religious to Barcelona, where they founded a convent the same year, 1219.

Raymond arrived in Barcelona about the end of November, and the Bishop made him a canon of the cathedral. In his new office he manifested the same humility and simplicity of character for which he was conspicuous in the professor's chair. His knowledge of canon law was often called into requisition, and he had to settle many canonical disputes which arose in the diocese and among the canons themselves.¹

Raymond did not long enjoy his dignity of canon and provost of the cathedral chapter. The memory of Dominic Gusman and Reginald of Orleans haunted his spirit, and he determined forthwith to lay aside his canonical robes

¹ Cf. *Raymundiana*, fac. ii., p. 7.

for the habit of a Dominican Friar. The biographers of the saint are not agreed as to the motives which induced him to take this step.¹ We are inclined to think that the same Providence, which did so much for the scholastic life of the Friar Preachers, in the beginning, by giving them such men as Albert the Great and Thomas Aquinas, gave also to the young Order, for its intellectual advancement, the first canonist of the age. On Good Friday, 1222, Raymond knocked at the door of the Dominican convent and humbly asked to receive the habit. He was then in his forty-sixth year. The first work that claimed his attention, as a Dominican, was the foundation of a new Order for the redemption of captives taken by the Moors. In conjunction with James of Aragon and Peter Nolasco he founded the Order of Mercy for the redemption of captives, in 1223, and drew up the first constitution for its government.² Peter Nolasco, himself a penitent of Raymond, was persuaded to undertake the government of the new Order, as its first General. A heated dispute subsequently arose as to who should bear the title of Founder of the Order of Mercy. The matter was eventually brought to Rome for decision, and in 1687, the Congregation of Rites issued a decree, declaring St. Raymond of Pennafort, the Founder of the Order of Mercy.³

We find no particular incident in the life of Raymond from 1223 to 1228. He devoted himself to the works of the sacred ministry with ever increasing zeal, and whatever time he could call his own, was given to the study of canon law and theology. The Provincial of Spain, Father Gomez, determined to turn to the profit of the younger members of the Order, the canonical and moral science in which, at that time, Raymond had no rival. Books were scarce in the early part of the thirteenth century, and especially handbooks suited for the instruction and direction of young clerics. Raymond was commanded to supply the want,

¹ Cf. Mortier, *Les Maîtres Généraux*, vol. i., p. 261.

² Cf., *ibid.*, vol. i., p. 267.

³ Cf. *Bullarium Ord. Praed.*, i., p. 522, note; cf. Mortier, *Les Maîtres Généraux*, vol. i., p. 268.

and to compose a practical treatise on Moral Theology. The saint, in obedience to his superior, began the work and produced what we may justly consider the first manual of Moral Theology, and its appearance created an epoch in the history of moral and juridical science. We find the same simplicity in his preface to the *Summa Casuum* that was manifest in the preface to his first work :—

I, Brother Raymond [he says], the least among the Friar Preachers, in honour of our Lord Jesus Christ, and of the Virgin Mother and Blessed Catherine,¹ have compiled with great care this little *Summa* from different sources, and from the opinions of my predecessors, so that when the Brothers of our Order or others shall have any doubts, in the guidance of souls, in the tribunal of penance, they may be able, whether in the confessional or in the schools, to solve the difficult and complex cases that come under their notice.²

The *Summa* is divided into three parts. In the first part the saint treats of sins committed against God ; in the second of sins committed against our neighbour ; and in the third part he discusses the ministers of the Sacraments and their duties, irregularities, impediments, etc. The method of treatment of these different parts is the same that he adopted in the treatise on canon law written in Bologna.

The *Summa* of St. Raymond had an immediate success. It was widely and extensively used, not only in Spain but in France, Italy, and Germany, and we are justified in assuming that it was used as a text-book by Dominican professors and students till it was superseded by the more perfect works of Albert the Great and St. Thomas. It is called by an old writer,³ whom Echard cites, 'A work entirely new, and attempted hitherto by no one. This book Benedict XIII had always with him, as appears from an old MS. in the Barberini Library.'⁴ Several

¹ St. Catherine of Alexandria was Patron of the convent of Barcelona, and her mention in the preface would go to show that the *Summa* was composed in that city.

² Cf. *Raymundiana*, fac. ii., p. 9.

³ Antonius, *Bib. Hisp. Veter.*, lib. 8, c. 4, p. 48, n. 125, et seqq.

⁴ Cf. Echard, *Scriptores Ordinis*, vol. i., p. 108.

editions of the work appeared in the sixteenth and seventeenth centuries,¹ and during the lifetime of St. Raymond, a compendium of the *Summa* appeared, but whether it is by himself or some other writer has never been definitely ascertained. It was published at Cologne, in 1502. Clement VIII speaks of the *Summa* in the Bull of the canonization of St. Raymond, in the following terms: 'He wrote a *Summa* of cases of conscience that usually occur in the tribunal of penance, sound in doctrine and of great authority, which is most necessary and useful to confessors.'²

About the beginning of the year 1229, an event occurred which tried the humility of Raymond sorely. John of Abbeville, Cardinal Archbishop of Sabina,³ arrived in Barcelona, as the Legate of Gregory IX. He had a difficult mission to perform, and three things claimed very special attention—the enforcing of ecclesiastical discipline in accordance with the prescription of the Lateran Council,⁴ the war against the Moors,⁵ and the divorce of the King of Aragon and Eleanor of Castile.⁶ These delicate matters required no small amount of learning and prudence, and when the Legate cast around him for assistance in his difficult undertaking, it was but natural his choice should fall on the Dominican Friar, who was unquestionably the most learned ecclesiastic in Spain. The Cardinal Archbishop, a Doctor of Paris himself,⁷ was able to appreciate the gifts that Raymond possessed, and to appraise the abilities of the Friar for the difficult mission he should be called upon to perform. The Legate summoned Raymond to his presence and appointed him his Theologian

¹ Louvain, 1480, in fol. ; Paris, 1500, in 4° ; Rome, 1603 ; Rome, 1619. Cf. Echard, *ibidem*, p. 106.

² Cf. Natalis Alexander, *Hist. Eccl.*, sec. xiii.-xv., vol. viii., p. 112 Venet., 1778.

³ John Algrin born at Abbeville, Dean of the Cathedral of Amiens, afterwards Archbishop of Besançon, was created Cardinal Archbishop of Sabina in 1227. He died at Rome in 1233.

⁴ Bull of Greg. IX., *Non esset*, Feb., 1229. Reg. Greg. IX, f. 98.

⁵ *Ibidem* Bull, *Fiducialiter*, Feb., 1229.

⁶ *Ibidem* Bull, *Cum Generale*, Sept., 1229.

⁷ *Hist. Litteraire de la France*, xviii., p. 169.

and Penitentiary. No one had a greater love for ecclesiastical discipline than Raymond. To the study of it he had given the best years of his life. It is not hard, then, to believe that he entered on his new labours with the zeal of an apostle, and the confidence that his great learning gave him.

Although the Penitentiary was attached to the person of the Cardinal, he studiously avoided all the pomp and splendour that was customary, at the time, in ecclesiastical visitations.¹ Leaving the Cardinal and his suite, he went on before to prepare the way. In the cities which the Legate was to visit he preached to the citizens, heard their confessions, absolved those who had incurred excommunication, and prepared their minds and hearts for the reforms the Cardinal Legate had been sent to enforce. Thus the representative of the Pope, and the Friar, visited the principal cities of Castile and Aragon, establishing ecclesiastical discipline everywhere, and reconciling souls to God and His Church. They were not unmindful of the second object of their mission,—the preaching of a crusade against the Moors. The victory of Tolosa, won by the Spaniards in 1212, had buoyed up the desponding hopes of the people, but the unfortunate discord that existed between Alphonsus, King of Leon, and his son, Ferdinand, King of Castile, stayed the tide of victory. The utmost efforts of Raymond were directed to the reconciling of these two monarchs. His intervention was ultimately successful. The father and son agreed to take the field against the infidel foe, and success attended their arms everywhere. Alphonsus took Badajoz, Merida, and several other strongholds of the Moors, and returned laden with booty, blessing God and St. James for his victory.²

Having accomplished this important part of his mission, the Legate turned his attention to the more delicate question of the divorce of James of Aragon and Eleanor of Castile.³ The King and Queen were married in February, 1221, and

¹ 'Eundem assumpsit in suae legationis strenuum adiutorem humilem servum.'—*Penia. Vita. S. Ray.*, p. 14.

² Schott, *Hispania Illustrata*, iv.

³ Cf. *Raymundiana*, fas. ii., p. 10, note.

a son was born to them of the marriage. James discovered, after six years, that their union was null and void, as they were related in the fourth degree, and applied to Gregory IX for a dissolution of the marriage. The Pope commanded the Legate to examine the case and decide the issue. Raymond was of special assistance in this delicate undertaking, and if we are to judge by the documents that remain to us, he was the principal canonist consulted in the matter. His science and judgment were held in the highest esteem by the King and the Legate, and the declarations of James and Eleanor, by which they bind themselves to abide by whatever decision the Legate may arrive at, are signed in the presence of the Archbishop of Tarragona, the Prior of Saragossa and St. Raymond.¹ The Legate called a council of Bishops, and after long discussion, in which we are justified in supposing that Raymond took a leading part, the marriage was declared null and void. As, however, the marriage was contracted in good faith, and its nullity was not discovered till long after the birth of his son, James gave him the right of succession to the throne, and petitioned the Legate and the Council to confirm his decision. It was confirmed and ratified by the whole council.

Having accomplished his mission in Spain, the Legate left Catalonia in September, 1229, and set out for Perugia where Gregory IX then held his court. He arrived in Perugia early in November, and was able to give the Pope a satisfactory report of the success of his mission in Spain. We may be sure that he spoke in the highest terms of Raymond, and of his valuable assistance in preaching the crusade, and of his great learning and proficiency in Canon Law. The expedition against Majorca had already departed before the Legate left Spain, but the Pope was of opinion that a further crusade should be preached, and the envoy suggested the names of Raymond of Pennafort and the

¹ 'Actum est hoc in presentia venerabilis patris S. Terraconensis archiepiscopi et fratris P. Prioris praedicatorum caesarAugusti et fratris R. penitentiarii domini legati, anno D. MCCXXIX, xiii., Kalendas Aprilis.' —Arch. Vat., Greg. IX., fol. 83, 84. Cf. *Raymundiana*, fac. ii., p. 10.

Prior of Barcelona.¹ In a Bull, dated from Perugia, 28th November, 1229, Gregory commands the Prior of Barcelona and Brother Raymond to preach the crusade in the provinces of Narbonne and Arles, that the faithful may help, with men and money, 'James of Aragon who is warring against the Moors in Majorca.'² The commission given to Raymond was but the first step towards Rome, and in fact, in 1230, while he was preaching in the south of France, he received a command from Gregory to join the Roman court.³

While preaching the crusade Raymond discovered that several heretics fled from France and took refuge in Spain, and were disseminating their false doctrines among the people. Raymond approached James I on the subject and begged of him to have a tribunal instituted for the defence of the faith and the suppression of heresy. The King sent a letter to the Pope, begging his Holiness to establish the Inquisition in Spain. The Pope addressed a Bull to the Archbishop of Tarragona on the 26th May, 1232, establishing the tribunal of the Inquisition in the Spanish dominions. As Raymond was instrumental in procuring the Inquisition for Spain, we may fairly suppose, that the Bull of institution⁴ and the laws for its guidance⁵ were drawn up by him, as at that time he had no equal at the Papal court.

Raymond arrived in Rome about the end of the year 1230, or the beginning of 1231. The Pope received him with great kindness, made him his Chaplain⁶ and appointed him:

¹ Probably Father Peter Cendra, *cf. Raymundiana*, fac. ii., p. 12, note.

² *Bullarium Ord. Praed.*, t. i., p. 38.

³ Penia, *Vita S. Raymundi*, p. 19.

⁴ *Bull. Ord. Praed.*, t. i., p. 38 and t. v., p. 581; *cf. Raymundiana*, fac ii., p. 14.

⁵ In all probability these laws are embodied in the *Capitula contra Patarenos*. Arch. Vat. Reg. xvi., fo. 49. *Cf. Raymundiana*, fac. ii., p. 16.

⁶ The functions which the Papal Chaplain was called upon to perform were very different from those exercised by chaplains in our own day. The Pope's chaplain, in the thirteenth century, was a distinguished canonist, called upon to discuss privately with the Pope and to decide all questions that came through the Apostolic Chancery, relating to ecclesiastical benefices, disputes of all kinds between seculars and regulars and even high matters of State that princes had handed over to the Pope for discussion. *Capellanus Papae*, according to Marini, became a title

Grand Penitentiary. At the present time this office is confined to Cardinals, and even in the time of Gregory IX it was only conferred on men of the greatest ability and learning. The Pope also made Raymond his confessor. Gregory, in a very short time, discovered the wonderful sanctity and science of the humble Dominican. The praises the Legate had bestowed upon him were even less than he deserved, and the Pope determined so use his knowledge in the re-arranging and codifying of the canons of the Church. It was no easy task that Raymond had set him by the Pontiff. He had to re-arrange and codify, to re-write and condense, decrees that had been multiplying for centuries, and which were contained in some twelve or fourteen collections already existing. As we learn from the Bull of Gregory IX to the Universities of Paris and Bologna, recommending the *Corpus Juris* compiled by Raymond, many of the decrees in the collections were but repetitions of ones that had been issued before, many contradicted what had been determined in previous decrees, and many, on account of their great length, led to endless confusion, while others had never been embodied in any collection and were of uncertain authority.¹

The earliest collection of canons belongs to the fourth century or the beginning of the fifth, and was known as the collection of Apostolic Canons and Constitutions.² The second collection was compiled by Stephen, Bishop of Ephesus, about the year 450, and was approved by the Council of Chalcedon. The third collection, which was divided into fifty titles, is attributed to John the Scholastic. A fourth was compiled towards the end of the fifth century, and to it were afterwards added the canons of the seventh and eight Œcumenical Councils. The next and most important collection was compiled by the Abbot Dionysius Exiguus, and was afterwards approved by the Church. Another collection, which was sanctioned in 571 by the

of honour. The Papal chaplains were the Monsignori of the middle ages. Cf. *Dizionario Ecclesiastico*, t. lxxxii.

¹ Cf. *Raymundiana*, fac. ii., p. 23.

² Cf. Natalis Alexander, *Hist. Ecc.*, sec. 1^o, diss. xviii. and xix.

Council of Lugo, was compiled by Martin, Bishop of Braga. It is frequently mentioned by Gratian. The collection of Isidorus Mercator was published about the year 836, and was followed by the collection of Regino, the Abbot, in 906, compiled at the instance of the Archbishop of Treves. These were again followed, in 1020, by the collection of Burchard and Anselm of Lugo, and subsequently, in 1100, by that of Ivo. Gratian, the Benedictine monk, published his collection, which was called *Concordia discordantium Canonum*, in 1151. It contained, as Natalis Alexander tells us,¹ almost innumerable errors against 'the laws of history, sound criticism, and the principles of theology.'² The work was corrected and improved by Roman canonists appointed by Pius IV, Pius V, and Gregory XIII. In 1170, Bernard, Bishop of Faenza, rearranged the work of Gratian, and brought it up to date. Though only a private collection, and without any official sanction, the work was so ably compiled that it gained universal respect: it was called the *Breviarium Extravagantium*. Some years afterwards another compiler brought the work to the pontificate of Innocent III (1198). And this was followed by a new edition, edited by Bernard of Compostella; but as it was wanting in sound scholarship and critical value, Innocent III charged Peter of Benevento to compile the *Corpus Juris*, which was afterwards approved and became the authorized collection of Papal decrees. By order of the same Pontiff the decrees issued after its publication, and especially those of the Lateran Council, were added in 1215.³ Vincent of Beauvais, himself a Dominican and contemporary of St. Raymond, mentions another collection made by Honorius III, which was called the first collection or the *Compilatio Honoriana*.³

Such was the state in which Gregory IX found the Canons of the Church when he ascended the throne of

¹ *Hist. Ecc.*, sec. 1^o, diss. xxi. ; Appendix x.

² Cf. Vincent of Beauvais, *Spec. Doctrinale*, l. vii., c. xlix., who calls the collections of Innocent III the *tertia* and *quarta*.

³ *Ibidem*.

Peter. All these collections were gathered into five volumes,¹ as we learn from Vincent of Beauvais. They were compiled at different periods, and required the most careful study and revision. Many decrees of more recent date had to be included, and a more precise and simple method was demanded. In his work Raymond followed the method of Bernard, Bishop of Faenza, whom Vincent of Beauvais calls a 'Subtilissimus Ordinator,' and reduced the number of distinctions from twenty-five to five, and the number of titles from five hundred and twenty to one hundred and eighty. The chapters in Raymond's work were almost numerically the same, as in the preceding collections. He embodied the Constitutions of Gregory IX, and some other decrees that had not hitherto been codified. Raymond began his work in 1231 and completed it in 1234 after three years of incessant toil. The Pope announced the new publication in a Bull² directed to the doctors and students of Paris and Bologna, and commanded that the work of St. Raymond alone should be considered as authoritative, and should alone be used in the schools.³ It takes up a considerable part of the *Corpus Juris*, and though it was added to in subsequent years, it still retains its form and authority. The work was divided into five books. The first book treats of the offices of clerics, and the conditions for the institution of judicial procedure; the second treats of judicial procedure itself; the third discusses the life and duties of the clergy; the fourth treats of matrimony, and the fifth of crimes and their punishments. A sixth book was added to the Decretales of Gregory IX, by Boniface VIII, which contains

¹ John of Columna, a contemporary of St. Raymond, says, in his *Mare Historicum*, that the collections of decrees were contained in four volumes, *cf. Raymundiana*, fac. i., p. 5, and *passim*. We need, I think, have no hesitation in accepting the statement of Vincent of Beauvais, as he was one of the most distinguished scholars of the thirteenth century.

² 'Rex Pacificus,' Denifle. *Chart Univ. Paris* t. i., p. 154; *Raymundiana*, fac. i., p. 23.

³ 'Volentes igitur ut hac tantum compilatione universi utantur judiciis et in scholis districtius, prohibemus, ne quis praesumat aliam facere absque Sedis Apostolice speciali. Datum Spoleti, nonis Septembris Pontificatus nostri anno octavo.'

the decrees issued by the fourteen Popes who reigned between Gregory and Boniface. The *Clementinae*, or the Constitutions of Clement V, issued in the Council of Venice, were added subsequently in 1313, and the *Extravagantes* of John XXII, and the *Communes*, were afterwards embodied in the *Corpus Juris*.

When Raymond had completed the difficult task set him, the Pope wished to give the saint a public testimony of his esteem, and appointed him Archbishop of Tarragona. Raymond, says one of his biographers, undertook without a murmur to edit the Decretals, though it was a work that few would have had courage to face, but when the honour of an archbishopric was conferred upon him, he absolutely refused, and neither the prayers of the Pontiff nor the threat of censures could move him. The Pope had to yield, but compelled him to name a candidate for the position. Raymond selected William of Mongrius, who was a man of great sanctity and no mean soldier, for, we are told, that while awaiting his Bulls he attacked and captured the island of Iviça from the Moors, and annexed its spiritual charge to the archdiocese.

The work of editing the Decretals was too much for Raymond's failing strength. His health broke down, and the Papal physician ordered his return to Spain. The Pope was intensely grieved at losing this wise counsellor, but said, 'I prefer to know that he is living, though far away from me, than to see him die near me, or reduced to inactivity.' Raymond came to Rome, the humble friar, and though he was the first living canonist, he left it as he came. The members of the papal household said to one another when they saw him depart with his humble belongings, 'This man is leaving us as he came,—as poor and as modest as on his arrival. He takes with him, neither gold, nor dignities, nor honours.'

Raymond arrived in Spain in the autumn of 1235, to seek the repose which his shattered constitution needed

¹ *Raymundiana*, fac. i., p. 25.

so much. His peace, however, was soon disturbed. The arrival of the Grand Penitentiary was noised abroad, and ecclesiastics and laymen flocked to him with their difficulties from the south of France and all parts of Spain. Through motives of delicacy towards the Holy See, and on account of his declining health, he sent his resignation to the Pope. It was accepted, but Gregory IX and his successors made use of the great canonist in all kinds of difficult undertakings to the end of his life. At Barcelona, as at Rome, he still retained the supreme confidence of the sovereign Pontiffs.¹

Raymond was elected Master-General of the Order in 1238. Another important work claimed his attention,—a new and revised edition of the Constitutions of the Order. In 1228, B. Jordan of Saxony had a compilation of the laws, enacted in previous chapters, confirmed at the General Chapter held that year in Paris. It was called the *Liber Consuetudinum*.² But as new laws were made, in course of time, which either abrogated or modified preceding enactments, great confusion arose and a new edition was demanded, especially as B. Jordan's work was deficient in that order which logical method requires. No man was better fitted for the task than the General himself. He set to work at once, and the new edition was confirmed in the General Chapters of 1239 and 1240. The form in which Raymond left the Constitutions remains to the present day. The modifications which other times demanded were added to the text without suppressing it, and form a commentary on the text itself. A great canonist³ once said that the Dominican Constitutions, as drawn up by St. Raymond, are one of the most perfect pieces of legislation in the Church, and it is now a matter of history that they served as a basis on which to model the Constitution of the United States, and the Code Napoleon.

Raymond ruled the Order as General for only two years. His failing health and his deep humility disposed

¹ Cf. *Raymundiana II.*, *passim*. Bull. Ord. I. *passim* from 1236-1275.

² *Acta. Cap.*, vol. i., pp. 11, 13. Reichert.

³ Cardinal Bartolini.

him to resign an office for which he considered himself unfit. In the Chapter held at Bologna in 1240, the assembled Provincials had to yield to his solicitations, and allow him to retire to his convent in Barcelona. The entire Order expressed its indignation at the weakness of the Definitors in accepting the resignation of the General, and insisted that a law should be made in the following Chapter that no General should be allowed to resign except for the very gravest reason.¹

During his two years of office Raymond did much to advance the intellectual life of the Order. We owe the *Summa contra Gentes*, that masterpiece of the Angelic Doctor, to him, as he commanded the saint to write a treatise against the errors of the infidels, especially the Arabs and Jews.² He established schools in Spain for the study of Oriental languages, that the Fathers might be better equipped for their missions among the Moors. Raymond was the author of several other works on ecclesiastical legislation, which have never been published, but the manuscripts of which still exist in continental libraries.³ He died in 1275, and was canonized by Clement VIII.

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¹ *Act. Cap. General*, vol. i., p. 20. Reichert.

² *Cf. Raymundiana*, fac. i., p. 12.

³ *Cf. Echard, Scrip. Ord.*, t. i., p. 109.

THE PARSEES AND ZOROASTER

THE name Parsee denotes an inhabitant of Persia, and is also used to designate those followers of the teaching and religion of Zoroaster, who fled from the fanatical fury of the Mahommedan invader, and found a refuge and a home in India. Pars and Fars were the names of the chief district in Persia, and Farsi is the name by which the Persian language is known. To instance one or two elementary examples: the Persian sentence, *Man astam Farsi*, means 'I am a Persian.' *Tu asti Farsi adam* means 'Thou art a Persian man.' Parsee, then, means Persian. In so far as they are called Irani or Iranians, they are designated as a people belonging to that part of Asia called Iran, comprising Persia, and some contiguous countries. The Mahommedan conquerors of India called the Parsees, 'Guebres,' pronounced *Goobras*, meaning fire-worshippers, and used the term mostly in derision and contempt.

The descendants of Parsees who formerly settled down and intermarried in Afghanistan, are known in that country as Duránis, and are considered a low caste by the Afghans. Many of them to this day, retain their original Persian family names. The Parsee refugees in India have been obliged to make their home in a foreign land owing to the rise of Mahommedanism. The first Mahommedan invasion having for its object their subjugation to Islamism, took place by order of the Caliph Omar in A.D. 633. This was only six years after the celebrated victory of the Emperor Heraclius over the Persians, when he recovered from them the true Cross, which the Persian King Chosroes had carried away when he became master of Jerusalem three years previously. Fortunately for us Christians, the true Cross was recovered before the Mahommedan invasions of Persia. Had it not been, the Mahommedans would to a certainty have destroyed it, for their reputation for the spirit of iconoclasm is well established.

The old Persian dynasty and religion were finally overthrown at the battle of Nahavand, in A.D. 641. The Persian king, Yazdezard, the last of the Sassanian dynasty, took to flight, and was afterwards treacherously murdered. The bulk of the population were forced to adopt the Mahomedan faith, but a number fled from the fanatical fury of their persecutors, and took refuge in Khorassan, where, for about a century, they remained unmolested. At length, however, persecution reached these, and as many as could fled again, and made their home in India, where they arrived on the west coast in the eighth century. The Parsees exist now mostly in India; but some are in China. They number in all not quite one hundred thousand persons.

In India the Parsees are divided into two classes, viz., *Shehenshais* and *Kadmis*. The word *Shehenshais* means 'imperials,' and the word *Kadmis* means those 'walking in the footsteps of their ancestors'—the term *Kadmi* being derived either from *qadam*, 'ancient,' or from *qadim*, 'a step.' This distinction of classes, which is by no means a religious one, arose under the following circumstances:—The old Persians used to reckon in a year, twelve months of thirty days each, and at the end of each year they added five days. In order to take into account the few extra hours and to adjust the time approximately with the full solar year, they made what is called the *Kabisa*, or intercalation, by adding a month to their calendar every one hundred and twenty years. Whilst the Parsee refugees were in Khorassan, they once made the intercalation; but after this, the Parsees who settled in India took no notice of the extra hours required for the full solar year. Consequently, when, in 1746 A.D., a celebrated Irani priest came from Persia to visit his co-religionists in India, he discovered, to his horror and amazement, that the brethren were considerably behind the time. Together with a fierce controversy, great trouble arose. The majority adhered to the old date, and are called *Shehenshais*; whilst the *Kadmis* adopted the amended computation of time, thus walking in the footsteps of their ancestors. Such, in sub-

stance, is the origin of the two classes according to the Parsees themselves, and according to the teaching of Dosabhai Framji Karaka, C.S.I., a great authority on their history and teachings.

It should be borne in mind that, with a pre-eminently business people, such as are the Parsees, the changing of old dates and records would, in many instances, have led to serious trouble and confusion ; and this explains the antipathy displayed by the Shehenshais towards the amended calendar. The difference between the two classes is no longer a source of friction. They are very friendly, and even intermarry.

A Parsee believes in one God—the suspected dualism of their system will be briefly touched on later. He believes in angels, good and bad. He likewise believes in heaven, in hell, in a last day, and in a general judgment. Asked as to whether they looked for the resurrection of the body, a Parsee friend informed the writer that they know nothing about it. They say that after death a man has to cross a bridge that leads from heaven to hell, and if he has led a wicked life he will grow dizzy on the bridge and fall into hell. They regard fire with great veneration, and particularly the sun, which is to a Parsee the greatest manifestation of the power of the God of Nature. A religious Parsee will not smoke. They are not fire worshippers ; but they have fire temples, where their fire priests or ' Atarevakshos ' keeps the sacred fire perpetually burning. To them God is the light of the world, and the true light that enlighteneth every man in the world. Fire represents God and they venerate it as a symbol of the one only eternal light whom they adore as their Creator.

The Parsees are not alone in their veneration of fire as a symbol. The Jews were notably familiar with the idea of fire connected with God and worship. Did not God appear to Moses in the burning bush ? And do we not read that ' all Mount Sinai was on a smoke because the Lord was come down upon it in fire ' ? The Israelites were conducted through the desert by a pillar of fire by night. Furthermore, we read in Leviticus the following : ' And

the Lord spoke to Moses, saying: The fire on the altar shall always burn and the priest shall feed it. . . . This is the perpetual fire which shall never go out on the altar.¹

A Parsee will tell you that another chief reason with them for venerating fire is, that when Zoroaster, their prophet, was challenged to prove his heavenly mission by the evidence of a miracle, he held in one hand fire that did not burn him. The late Bishop Meurin, S.J., has pointed out that Zoroaster restored not only the idea of the unity of God, but also the most ancient and characteristic Aryan form of divine service, the worship of fire, as the most suitable representation of God, corresponding to their idea of God as Eternal Light.

An interesting question, however, is this:—‘In re-introducing among the Persians the proper idea of fire worship, was Zoroaster possibly influenced by his knowledge of the Israelites?’ The supposition is by no means impossible. There is nothing to prove that Zoroaster was not a contemporary of Moses, although the tendency is to assign him a somewhat later date. In either case he could have known of a religious people with whom the veneration of fire was not exaggerated, though connected with their ideas and service of the one true God. Dosabhai, already cited, quotes Dr. Haug as saying, ‘Under no circumstances can we assign him, Zoroaster, a later date than B.C. 1000, and one may find even reasons for placing his era much earlier.’ Dosabhai then proceeds to state that Mr. Kharshedji Restamji Kama, a well-known Oriental scholar among the Parsees, has, on the authority of Greek and Jewish writers and on that of the cuneiform inscriptions, clearly shown in his *Zarthusht Nama*, or Life of Zoroaster, that their prophet lived at least 1,300 years before Christ. Dosabhai admits that, even among Parsees, there is doubt as to which of the six philosophers who at different times bore the name of Zoroaster, should be singled out as the Persian law-giver. The one usually acknowledged was born at Rae, in Media.

¹ Levit. vi. 12.

Taking all these considerations together, it need not be regarded as an impossible supposition, that Zoroaster, either through hearsay or by actual sight, knew of the perpetual fire among the Hebrews, knew also of God's manifestations to them in fire, and was thus influenced in reintroducing among the Persians the proper and non-idolatrous meaning of their fire worship, as it is so commonly called.

In his learned, but all too short treatise, entitled *Zoroaster and Christ*, the late Archbishop Meurin, S.J., has pointed out how general this religious idea of perpetual fire was among the ancients, and how it has been accentuated by Christianity and perpetuated in the Catholic Church, as the following examples will show.

The Romans had their Flamines, or fire priests. At Albalonga there existed a federal altar from which thirty Latin towns received their sacred fire. The hearth of Vesta in Rome was the centre for the Roman state. At Olympia the Greeks had an altar of Pan, where the fire was never suffered to die out.

The old Germans kept an ever-burning lamp before the god Thor. The Lithuanians, in Wilna, kept a perpetual fire, and punished with death any priest who allowed it to go out. The ancient Irish, at Kildare, kept a perpetual fire in honour of the old pagan 'Bridgit'—the bright or shining one.

Coming down to Christian times, we find St. John the Baptist referring to Christ as the One who should 'baptize them with the Holy Ghost and with fire.' Christ Himself said: 'I came to cast fire on the earth and what will I but that it be enkindled?' On the day of Pentecost the Holy Ghost came down on the Apostles, and 'there appeared to them parted tongues as it were of fire, and it sat upon every one of them.' St. John teaches that God is Light, and that in Him there is no darkness. Our Lord said to Nicodemus: 'The Light is come into the world, and men loved darkness rather than the light.' He likewise said openly to the Pharisees: 'I am the Light of the world.' And St. Paul tells his disciples: 'You were heretofore darkness, but now

light in the Lord.' Many other passages could be cited to the same purpose.

We, Catholics, have our blessed lights, and in our temples we have the perpetual light shining in the sanctuary lamp, before and in the presence of the sacramental presence of Him Who is the true Light that enlighteneth every man that cometh into the world. On Holy Saturday, too, our priests bless, with all possible solemnity, the new fire. All these considerations show us that fire as a religious symbol is very ancient and very general, and that in this matter the Parsees do not stand alone. Those who know the Parsees will never accuse him of being a fire worshipper. He venerates fire as reminding him of God, the Eternal Light.

Zoroaster is called in the *Avesta*, Spitama Zarathustra, i.e., Zoroaster of the (royal) family of Spitama. He is believed to have come forward at the age of about thirty, bearing the sacred fire and teaching religion. It is related of him that he was killed one morning whilst at prayer, by a general of King Arjasp, who detested the new monotheistic teaching. When wounded, Zoroaster is said to have flung his rosary at the general, killing him on the spot.

The Parsees dispose of their dead in what are called 'towers of silence.' The dead are conveyed there with all due reverence, and are left on the tower of silence until the vultures have devoured all the flesh from their bones. The Parsee idea is that the earth should not be polluted with dead bodies. According to a leading Indian newspaper, in a recent issue, 'there will shortly be erected in Bombay a crematorium for the disposal of the Parsee dead. The movement to substitute cremation as a clean and attractive system of disposal for the present system of exposing the bodies in the towers of silence, to be devoured by vultures, is set on foot by an influential section of the educated Parsees, with is dissatisfied with the present primitive method.' It is probable that this movement will be a source of much trouble—in fact the trouble has already begun—and the orthodox Parsee will hold out against such

an innovation on the religious plea that cremation of dead bodies is nothing short of desecration of fire, their sacred symbol.

It would be strange, and perhaps disappointing, not to find among a people cradled in that part of the vast continent of Asia which is in proximity to the Asia of Abraham and Melchisedec, some vestige of solemn and sacred functions in which use is made of bread and wine. Melchisedec is generally dismissed with a reference. The great number of writers and readers are content to know that the verse in the psalm, *Dixit Dominus*, takes its meaning from the latter part of the fourteenth chapter of the Book of Genesis. Now, it is most probable that when Melchisedec offered up his sacrifice of bread and wine, he was not inaugurating a new rite which nobody understood; but was performing one understood by the people and even by Abraham. It would, then, seem disappointing if we did not find some remnant of such a religious rite amongst the descendants of a contiguous people.

There is amongst the Parsees a most solemn and extraordinary religious rite known as the Daroon of the Yasnas, *i.e.*, a certain part of their scriptures. The Daroon consists in this, that, first of all, a priest is necessary for the function. On the third night and before the fourth morning after the death of a Parsee, the priest solemnly blesses or consecrates six large round unleavened breads or hosts, and six small ones. Each host has three marks, denoting good thoughts, good words, and good deeds. The priest likewise blesses wine and the pomegranate. He consumes all these blessed elements himself, and nothing is distributed. The whole ceremony is most solemn, and is supposed to afford strength and assistance to the departed one, whose soul, according to the Parsee doctrine, does not leave this earth for the first three days after death, and on the morning of the fourth day, takes its journey into the next world, across the bridge whereon so many grow dizzy.

It is possible these people have retained the idea of their priests offering bread and wine, from primitive times. It is not impossible from another point of view, to suppose

that if the primitive idea had been lost, it was easy to revive it from contact with or knowledge of the Jews, amongst whose unbloody sacrifices, were offerings of bread and fruits, and amongst whom wine was one of the recognised sacrificial liquids. We know that in the fulness of time, He our Redeemer has come and instituted the Christian priesthood according to the order of Melchisedec, and that He vouchsafes to us His presence under the appearances of bread and wine.

The more one knows about Parseeism the more interesting it is. We should know much more only for the lost Nosks or volumes. Much was destroyed by Alexander the Great, and later on by the Mahommedan Caliph Omar. What we do know of the Parsees, certainly throws a great deal of light on the primitive traditions of the human race cradled in that part of the earth.

In this place it will be most fitting to record the tradition of the Cologne Catholics concerning the three Magi or wise men, in whose honour Cologne Cathedral has been erected, and where their skulls are preserved in a precious shrine. The tradition is as follows—The Magi were Zoroastrian priests who knew of Balaam's prophecy. They saw his star in the East. How it must have seemed in keeping with their ideas of fire and of God, that He should by the fiery light of a star, guide them to the Light of the World! They returned to their own country. St. Thomas on his way to India, met them in their own country, and baptized them. The Empress St. Helena brought their relics to Constantinople, and, in 1143, they were transferred to Milan. Afterwards, in 1164, they were transferred to Cologne by Archbishop Reynold, who had received them from the Emperor Frederic. How strange it seems to contemplate our Catholic priests daily offering up Mass at that shrine where repose the relics of three Zoroastrian priests!

The Parsees acknowledge only one God, under the name of Ahura-Mazda. All the same, the Zoroastrian system is open to the charge of having taught a dualism, although we must repeat that the Parsee stoutly believes in one

God. Zoroaster's aim was to save Monotheism, and this was also the aim of the Zervanites, by no means an un-influential or short-lived sect among the Parsees. The Zervanites, in order to save Monotheism, lowered Ormazd from the supreme throne and put him on an equality with Ahriman, the spirit of evil, whom they called Ormazd's twin-brother. They attributed to both a common origin and father in Zarvan akarana, or the deity of 'Boundless time.' Zarvan akarana was not, properly speaking, a deity, but something anterior to Ormazd and Ahriman. Zoroaster blended the two names, Ahura and Mazda, into one; Mazda, the eternal creator, and Ahura, the first of the two created primeval spirits.

It would obviously be outside the scope or limits of this article to describe further the confusion on this point, which is said to found in the system. Sufficient has, however, been advanced to show that although one may read dualism in the system, the aim of Zoroaster and the aim of Zervanites was to uphold that Monotheism which the Parsees of to-day and their priests adhere to. The only dualism that the modern Parsee believes in, broadly speaking, is the dualism we ourselves, as Christians, believe in when we contemplate the angels under the leadership of St. Michael the Archangel, vanquishing their rebellious brother and his host.

A question which is agitating the Parsee mind at present is that of proselytism. There are a few isolated cases, perhaps only one or two, of Europeans having been admitted into the Zoroastrian religion, and one can learn from the Parsees themselves that they would never refuse to receive a case they considered genuine. The controversy relates rather to the question of recognising as Parsees poor children of mixed marriages, and to the advisability of receiving into their fold any poor native who might express a wish to be admitted. Such subjects, if admitted as rightful Parsees, would be entitled to become the recipients of large donations, the sect being very charitable, and large funds having been left by deceased leaders of the community for charitable purposes amongst their own

people. Christianity reckons very few converts from amongst them. Still, there are instances of Parsees having joined the Salvation Army, which is very strong in Bombay. There have also been instances where Parsees have worked as Protestant missionaries. Examples of this kind, however, are few and far between. As a people, nowadays, they are very wealthy, and show a keen aptitude for business and commercial pursuits. Their great opportunity, which they were clever enough not to miss, came with the arrival of the British with whom they have absolutely thrown in their lot. Whether as contractors, lawyers, or merchants they almost invariably succeed in becoming rich.

The Parsee ladies of India walk about or drive through the streets of cities, unmolested and with the greatest freedom. They are even to be seen at nearly all public social functions, and they are undoubtedly a striking object lesson to their Indian sisters, whether Hindoo or Mahommendan, in physique, usefulness, and mental attainments. They stand out in striking contrast with the ordinary native woman. Female education is a matter of great importance with them, and they hope soon to have their own lady doctors. Parsee women, by copying the ways, the habits, and the education of their European sisters, are setting an example to the women of India which they, in their turn, may endeavour to copy, and which will open out to them a new era, in bringing them more closely into touch with the Christian civilization of the West.

Of course if one wishes to study Zoroastrianism more closely, one must endeavour to learn something about the Zend language, the Avesta language, Pahlavi, Persian, and Sanscrit ; but it is to be feared that this menu of intellectual pabulum does not commend itself to the appetite of the average student or the ordinary reader. For such as these, who are occupied with other things, it has been the humble aim of the writer to collect all the foregoing facts and observations, in the hope that his brief ethnological sketch may not only interest, but also fill in a very vacant space in our books. Having personal friends and

acquaintances among the Parsees, and having the advantage of conversation with themselves, as well as facilities for finding out what has been written and said about them, the writer was persuaded that it would be a pity to keep back from our Catholic readers and all other interested persons, so many illustrations and facts bearing on the history of one of the most interesting peoples of primitive times.

J. A. CUNNINGHAM.

THE SENTIMENT OF THE BEAUTIFUL

THE more outspoken representatives of the Sensationist school having taught that everything spiritual is a delusion, and that physical enjoyment is the highest aim of human action, necessarily sought to reduce the sentiment of the beautiful either to the mere feeling of satisfaction which we find in the useful, or to the sensuous gratification procured through the medium of the agreeable. The belief that there is a revelation of God even in nature herself, and that such revelation furnishes a conception by which a future life of mankind becomes intelligible, they flippantly repudiated as an idle dream and avowal of want of power. Beauty denotes a pleasure-giving quality, but it is a pleasure, they maintained, which belongs wholly to the feelings, and in which the understanding, if by it we mean a spiritual or supra-sensuous faculty, has no part whatever.

Idealists, on the contrary, who deny that we have a 'sensitive' knowledge of the qualities and powers of things outside the mind, removed all feeling from the faculty of æsthetic appreciation. Clearly the purpose of Catholic philosophy in dealing with æsthetics will be to mediate between these two theories, and to show that appreciation of Beauty exalts the sensitive nature, while at the same time it helps to open the mind to the apprehension of the higher truth and meaning of life.

And first, careful analysis clearly shows that the *utilitarian* theory adopted by the Sensationists, and which looks only to the immediate material well-being of the individual or the race, is hopelessly inadequate to account for mankind's deeper sense of the beautiful. It is quite true that the element of *utility* is, in many cases, an influential and concomitant circumstance in human enjoyment of beauty. In architecture the mind is gratified by the useful purpose a column is adopted to serve as well as by the splendour of its proportions : prospect of a good

harvest return renders the smiling meadow and golden corn more pleasing to the eye of the thrifty husbandman. If, however, we concentrate our attention on that which properly impresses us in the world of material things, we shall find that those emotions which are styled 'æsthetic' are awakened not by the useful *as such*, but by the evidence of lofty conception, the excellence of noble purpose, or the exquisite skill exhibited in the object presented to our observation; that the useful of itself, that is, apart from any artistic significance it may possess, makes no appeal to our æsthetic judgment, and that beneath the feeling of satisfaction which it produces, either a self-centred interest—which may be ethically either good or bad—or, if relatively considered, a marked poverty of view, is manifest. Æsthetic sentiment is not, then, an egoistic affection, as the Sensationists would have us think; for the objects to which it attaches transcend the atmosphere of our own petty wants and self-centred ambitions, and when properly conceived awaken longings and aspirations which we recognise as our noblest and best, and which had been unattainable by us were there not naturally in man non-selfish impulses. But, further, the intensely personal fact brought home to us by the psychological study of the sentiment of the beautiful is, that apart from his every desire to possess, apart from his every selfish purpose, man needs to worship; that inherent in every human being are religious instincts to love, to revere, and to adore, which can never rest content till the mystery of Divine Power which lies behind and beyond all sensible phenomena, is made known in the clear light of its own intelligibility. And so deeply rooted is this conviction that men will rather worship a false God than no God at all. True, it is only in the unobstructed vision of the Divine nature as enjoyed by the blessed in heaven, that the knowledge and love of God are to be fully realized. Nevertheless, it must have entered into the original designs of the all-wise Creator that man, while he is incapable of being fully satisfied by any finite object, should not remain unappreciative of the things which this wonderful world contains, and which,

in the words of St. Paul, are a revelation of the Divine attributes: 'Invisibilia Dei per ea quae facta sunt intellecta conspiciuntur.' The cedar that crowns the brow of Lebanon as well as the tiniest flower that blooms on Carmel's hallowed mount, speak to us of the love and power and wisdom of Him Who called them forth from the damp cold earth. 'Omnium pulchritudo, vox eorum est confidentium Deum.'¹ And it is in the joyous elation which we experience in the contemplation of the beautiful thus understood, that we realize precisely what is meant by æsthetic sentiment in the highest use of the term—namely, a permanent stimulus to the nobler aspirations of man.

On the other hand, the affinity existing between the feelings aroused by the agreeable and those attached to exercise of the æsthetic faculties, consists in this, that both include acts of sensuous consciousness. It will be observed, however, that while the former imply a wider range of physical sensibility—the five senses, taste, smell, hearing, sight, and touch, are all productive of agreeable feeling—the latter are more akin to the moral sentiment, and involve a more direct appeal to intelligence. A choice perfume is very agreeable to the sense of smell, a bright colour attracts the eye, food tastes sweet, but the gratification afforded in all three cases is mostly of a lower, sensuous, or organic character, the accompanying exercise of the intellect being very faint. Appreciation of beauty, on the contrary, being an essentially intellectual act,—in Scholastic phraseology, *Pulchrum respicit vim cognoscitivam*, the distinctive feature of the sentiment which follows, lies in its rational character. Unity amid variety is a *conditio sine qua non* of all forms of beauty, and this unity it is possible only for intellectual natures to grasp. Hence, in the emotional state aroused by the apprehension of sensible beauty, as, for instance, when we watch the varying glories of dawn, or listen to the perfect harmony of musical sounds, the senses of sight and hearing as well as the imagination have all indeed a part to play, but it is a part, be it observed,

¹ St. Augustine, Enarrat. in Ps. 148.

which is not only in harmony with, but also subservient to the pleasurable consciousness of the higher activity of the cognitive faculties ; and the result is the calming, purifying, and ennobling of the affections. The luxurious feelings of delight produced by the agreeable, being, as the Sensationists maintain, of an absolutely sensuous character, obviously require more to be kept under watchful control and restrained within the limits prescribed by a pure and enlightened conscience, because they pass more rapidly into passion, or induce more readily a restless craving after fresh excitements and new sensations whose tendency is unfavourable to the growth and development of moral well-being. We live in a perpetual illusion when our judgment regarding any pleasures to be attained, is determined solely by the testimony of the senses, or by any standard of artificial culture or conventional refinement that excludes moral discrimination and moral approval.

But, it will be urged, for the self-same reason æsthetic sentiment must likewise be controlled, for the beautiful in art too often flatters the vulgar taste of the wicked and the base, while in literature, the drama, and music, it not less frequently induces an emotionalism which is enfeebling and demoralizing rather than strengthening and elevating. The reality of this evil must be attributed either to the interference of other agencies in the sentient subject, or to the meretricious enrichments and lascivious suggestiveness, whose purpose we are grown quite accustomed to hear, is the fuller and harmless promotion of æsthetic culture, but which have, in fact, degraded some of the best works of a vast number of sculptors and painters as well as those of novelists and dramatists. Not only Catholic moralists, but such thinkers as Plato, Newton, Paley, and Kant, insist that the highest use of the beautiful in its objective phases, is its use as a symbol of moral good. From such testimony, then, it is evident that moral dispositions are a primary condition of æsthetic culture.

The advocates of Associational Psychology identified æsthetic sentiment with a state of reverie or musing wherein the faculties wander, though among kindred impressions,

far away from the immediate object of perception. Thus, a plain of ripe, waving corn is said to produce æsthetic emotion because it suggests, through the power of association, the gentleness and playfulness of human character; painting and sculpture because they remind us of some likeness to persons from whom fate and distance sever us.

In the contemplation of the beautiful our thoughts are often, indeed, diverted from the enjoyment of the present to the kindred impressions of past experience. Moreover, that pleasing associations conspire to enrich the pleasurable sentiment of admiration attesting the actual presence of the beautiful, we readily admit. But here the argument ends. There is in the æsthetic excellence of the creations of human genius, as well as in the beauties of nature, a secret power, that stirs new impulses within us and thrills us with emotion, apart from, and independently of, the recollection of any impression in our previous life. Beauty gives pleasure and Association gives pleasure, but to assume, therefore, that the notions of Beauty and Association represent what is fundamentally one and the same thing, or that the power of Association is, in final analysis, the one and all-sufficient explanation of æsthetic sentiment, is not only unwarrantable, but leads inevitably to the denial of the objective reality of all forms of beauty.

Another interesting class of feelings closely related to the æsthetic sentiment are those awakened by the apprehension of the true. The intelligence having found truth contemplates it with pleasure, of which the sensitive nature owing to the union of soul and body, is more or less conscious; but it is a pleasure enjoyed more often at the expense of prolonged mental effort. In the fair sights and smiling aspects of nature the mind will perceive a thousand charms even though it fail to pierce through the veil of phenomena wherein the true lies hidden. Nor is it difficult to understand how the minds of men will fail to grasp the truth of the teachings of the Catholic Church even though they pause, in unconscious suspense, to admire the purity and excellence of its precepts. The true *qua* true makes no impression on the organs of sense, and consequently convey

no delightful image that can be pictured by the imagination : it is the intellect only that transcending the world of sense can contemplate it as an object of pure thought. Hence, most of the truths which even come within the scope and power of natural reason, are, in point of fact, attained only with difficulty. Moreover, apprehension of truth, even when unattended with difficulty, is comparatively more often destitute of all emotional warmth. Take, for example, the two first among the primary laws of all science and of all truth, the *principle of contradiction* and the *principle of identity*, viz. : 'It is impossible for the same thing to be and not to be ;' and 'What is, is.' Here the truth is so evident that the mind cannot withhold its assent ; yet it is a cold state of intellectual perception, leaving us absolutely emotionless. The beautiful, for want of a better word, is said to be more human : along with the delight due to intellectual apprehension, there is also much gratification dependent on the energies of the senses and the exercise of the imagination : hence, its fascination is greater than that of the true considered as an object of abstract thought, or as a reality whose perception is possible only by dint of plodding insistence.

It remains to point out the difference in character between æsthetic sentiment and enjoyment of the good. Will, as St. Thomas explains, is the faculty which has for its object the good as apprehended by reason. As the intellect cannot but assent to first principles, so the will cannot but tend towards the good in general, *bonum commune*. Now the beautiful, whose apprehension cheers the heart and inspires the mind with ennobling ideals, is a particular good comprised as such under the general or universal good proper to a rational being. Hence, all æsthetic emotion, is, in a certain sense, a response to good perceived. It requires little reflection, however, to see that good in general, *bonum commune*, has not for its object the realization of the beautiful ;¹ for much that is good

¹ The schoolmen taught that the good, the beautiful, and the true, are but different aspects of what is fundamentally one and the same thing—namely, *ens*. Their meaning is plainly this, that what is beautiful is also, entitatively considered, good and true. Still it is a mistake to

and perfect of its kind may fall far short of the lofty conception and artistic purpose which appeal to our æsthetic judgment. Further, enjoyment of the good, being an act of the appetitive faculty, necessarily implies actual possession of the object : *de ratione boni est quod in eo habito quietetur appetitus*. The joy awakened by the beautiful is due to the unimpeded activity of the cognitive faculties : *Pulchrum est id cuius apprehensio placet*. We strive to possess the good : we are content to admire the beautiful ; the latter is a disinterested affection, the former denotes a desire of personal appropriation. It may be urged, indeed, that admiration begets love, and that the peculiar characteristic of love is to bring about union with the object beloved. This love of beauty, however, is primarily and essentially a love of knowledge, of contemplation, and must be clearly distinguished from all forms of appetency, rational and sensitive, by which the soul tends towards objects outside the mind. Cognition, as St. Thomas observes, goes before appetite, and the nature of the former may be most pleasurable in itself even though desire to secure possession of the object be not actually evoked. The Scholastic principle is inexorable : *Pulchra dicuntur quae visa placent*. We seek the presence of the beautiful, we love to linger in the contemplation of its charms ; but the desire to appropriate it as a means to ulterior advantage, is a new volitional state quite distinct from the æsthetic sentiment properly so-called.

Goethe affords us a happy illustration of the disinterested character of the æsthetic sentiment in the inspiring impression he received from Raphael's picture of St. Cecilia.¹ The saint, holding a miniature organ, is the centre of a group—St. Paul, St. John the Evangelist, St. Mary Magdalen, and St. Augustine—who all exhibit a lifelike individuality as well as an air of perfect devotion and contemplative thought. On the ground before her are

invert the principle, and assume that the phenomenon which partakes of the good and true, partakes in like manner of the beautiful.

¹ Painted, in 1513, at the instance of Cardinal Pucci, for the Church of San Giovanni, in Monte, near Bologna.

strewn various musical instruments,—symbols depicted with such excellent effect that a rising of the sentiments and aspirations from earthly music to the more exquisite melody of divine love, is happily suggested. Her every feature is radiant with serenity and grace ; her steadfast and longing eyes fixed on high ; while in a rift in the clouds a choir of angels appear, celebrating in psalms and hymns the praises of her Divine Lord. ‘ Were my entire being to be presently annihilated,’ Goethe exclaimed, ‘ I could not desire less earnestly the endless duration of this masterpiece.’

Apart from its disinterested character, the above brief analysis of the sentiment of the beautiful reveals a two-fold element—the one sensuous, the other intellectual. The visual and auditory senses, the imagination, and the intellectual faculties, have all a part to play—something to seek out and assimilate ; but as the mind discerns more than the eye can see, or the ear can hear, or the imagination can represent, it is evident that human appreciation of beauty is essentially an act of intellectual consciousness, and, consequently, that the emotion following thereon, is eminently one of rational delight.

Secondly, if we prescind from the part played by the quality of the organic stimulus accompanying the mental impression, the intensity and duration of æsthetic emotion will be conditioned by the vividness and force of our perception and by the development of our canons of taste.

Finally, and this is the most important consideration of the whole, cultivation of the æsthetic sentiment realizes its completeness in that pure, affective disposition of mind and heart whose primary object is God, the infinite source of all beauty, and whose secondary object is all created things in as far as they flow from God, and inasmuch as they are the mirror that reflects the Divine perfections to our eyes. This was the characteristic of all saints. Possessed though they were by the fire of Divine charity, they could not remain insensible to the beauties of nature around them. In the different degrees of perfection in things which exist, they saw a faint yet real shadow of the Divine

Eternal Beauty whose unutterable splendour fills the regions of the blest. And we, too, if we would secure to ourselves an increase of the happiness attainable here on earth, must imitate the example of the saints in the kindly spirit and lively regard with which we view all things that come before us, according to the measure of the gifts which the Creator has bestowed upon them.

J. L. DOHERTY, O.D.C.

THE CATHOLIC CHURCH AND HUMAN LIBERTY—IV

I PURPOSE in this article to treat of the question of scientific freedom, or freedom in the wide field of scientific knowledge. Are Catholics free in the departments of mathematics, the physico-chemical sciences, biology? Are they free to form an independent judgment on the various systems of philosophy? Does the Church permit them the liberty of consulting and interpreting without limitation the original sources of ecclesiastical history? Are they free to apply the critical and historical methods to the questions of the authorship and inspiration of the Bible? And may Catholics propound to the world whatever theories they believe to be true or probably true in these various departments of natural knowledge?

According to recent agnostic critics the scientific method is incompatible with the 'blind faith' of Christians, and particularly of Catholics; and, in modern times, it is their glory, they say, to have effected the emancipation of the human mind from the slavery of authority, evangelical and ecclesiastical, and to have brought it back to processes of intellectual enquiry more congenial to its rational character, in the immediate contemplation of the phenomena and laws of Nature.

The improver of natural knowledge [writes Mr. Huxley] absolutely refuses to acknowledge authority, as such. For him, scepticism is the highest of duties; blind faith the one unpardonable sin. And it cannot be otherwise, for every great advance in natural knowledge has involved the absolute rejection of authority, the cherishing of the keenest scepticism, the annihilation of the spirit of blind faith; and the most ardent votary of science holds his firmest convictions not because the men he most venerates hold them, not because their verity is tested by portents and wonders, but because his experience teaches him that whenever he chooses to bring these convictions into contact with their primary source, Nature—whenever he thinks fit to test them by appealing to experiment and to observation—Nature will confirm them. The man

of science has learned to believe in justification, not by faith, but by verification.¹

And according to the same eminent scientist not merely is the Catholic system of authority antagonistic to the scientific spirit and the scientific method, but the Catholic Church must, as a matter of life and death, resist the progress of science and modern civilization. In an essay on 'Scientific Education,' speaking incidentally of the training of the Protestant clergy, he writes²:—'Our great antagonist—I speak as a man of science—the Roman Catholic Church, the one great organization which is able to resist, *and must, as a matter of life and death resist the progress of science and modern civilization,*³ manages her affairs much better.'

I will explain, then, in the first part of my article, what is meant by Science and the Scientific Method, and state in a general way the Catholic position in relation to scientific liberty; and then I will deal in detail with the freedom of Catholics to employ observation and experiment in the examination of the natural sources of information, and to propound scientific theories and accept the theories propounded by others.

I.

Is it true that Catholics must accept with 'blind faith,' and in the measure in which the Church may be pleased to dole them out, the truths of natural science, of philosophy, of history, of religion? Or may Catholics, like all other seekers after truth, knock directly at the door of Nature and pray her and importune her, in the scientific form of prayer, by observation and experiment by deduction and induction, to vouchsafe to grant them a share in the riches of the knowledge of her hidden laws and mysteries? Before I proceed to answer these questions and thereby expose the injustice of the charge levelled against the Catholic Church, that she frowns on and discourages,

¹ *Lay Sermons*, p. 15.

² *Ibid.*, p. 53.

³ The italics are mine.

if she does not positively condemn, the scientific spirit and the scientific method, and that she must, as a matter of life and death, resist the progress of science and modern civilization, I must premise a brief reply to the preliminary question, What is Science, and what is the Scientific Method?

The Scientific Method is always understood to be opposed to the method of authority, and its nature can best be explained by describing what is meant by Science itself. Agnostics and Positivists, who deny the existence of a spiritual soul in man and regard human nature 'only as the cunningest of all Nature's clocks,' are necessarily driven to advocate an identity in kind, though they admit a vast difference in degree of perfection, between the knowledge of man and the sense-knowledge of the sentient animal, and to reduce all human scientific knowledge to the observation of the individual facts of Nature and the order of their succession. Few, however, if any, adhere consistently to this theory; in their daily actions and in their purely scientific and uncontroversial writings the most militant advocates of monism will be found to suppose or even to admit explicitly not only the power of observing and correlating the individual facts of Nature, but also the existence of immediate intuitive aprioristic truths and general necessary conclusions or laws which are inferred from the observation of the individual phenomena of Nature.

And the Scholastics: how is Science and the Scientific Method understood by them? Science is sometimes understood by the Scholastics to include every species of *certain knowledge*, no matter how acquired; and in this sense the term Science is applied indifferently to intuitive truths, to the objects of immediate observation and experiment, to conclusions demonstrated from evident principles, and to truths learned from the testimony of trustworthy authority. In the strict acceptation of Science the Scholastics adopt the Aristotelic definition: *Scire autem unamquamque rem arbitramur, cum causam, ob quam res est, et illius causam esse et fieri non posse ut res aliter se habeat, cognoscere arbitramur*. We have scientific knowledge of a

truth or body of truths, when we know the principles from which they are deduced, when we demonstrate that the premisses from which they are deduced are really their principles or causes, and that in the circumstances the truths follow necessarily from these premisses. Thus by careful observation and experiment scientists have demonstrated that water rises in a pump, not from Nature's abhorrence of a vacuum, but from the pressure of the atmosphere on the surface of the water. Science supposes, in the subject, not mere hypothesis, nor doubt, nor probability, but *certainty*. It supposes certainty of a truth which is in the circumstances *necessary*, as Professor Tyndall, with Aristotle, well remarks :—

The truly scientific intellect never can attain rest until it reaches the *forces* by which the observed succession is produced . . . In common with the most ignorant, he shares the belief that spring will succeed winter, that summer will succeed spring, that autumn will succeed summer, and that winter will succeed autumn. But he knows still further—and this knowledge is essential to his intellectual repose—that this succession, besides being permanent, is, under the circumstances, *necessary*.¹

And finally, Science supposes certain knowledge not reached by intuition, nor by immediate perception through the senses, but acquired by a process of *reasoning* and *demonstration* from evident general principles or from experiment and the immediate observation of the phenomena of Nature.

All conclusions demonstrated from general principles, which are themselves evident to the scientist, or from immediate personal observation and experiment, come under the designation of a strict science. But what, if the principles themselves in whole or in part, be accepted on authority? The most conscientious and painstaking historian who consults all the original sources and devotes years of patient research to the production of a great historical work yet must accept on the authority of the original writers the facts or principles from which he draws perhaps very evident and very important generalizations; is his

¹ *Fragments of Science*, vol. ii., p. 29.

work strictly scientific? Has he a scientific knowledge of Medicine, who receives on the testimony of others and not by personal observation and experiment the principles of physics, chemistry and biology, on which Medicine depends? Is supernatural theology a science, seeing that the conclusions demonstrated in theology depend ultimately on truths accepted on the authority of the divine testimony? Scotist philosophers and theologians would reply that historical generalizations, though most certain and evident, are not strictly scientific, as they depend on facts which are believed on the authority of the original documents, and which cannot be verified by the historian himself; that supernatural theology is not, in the strict sense, a science, though its conclusions may be quite evident, as the principles from which theological conclusions are demonstrated are the revealed truths, which are believed by faith on the authority of the divine testimony; that Medicine and similar dependent sciences (*scientias subordinatas*) which borrow from the principles established in other sciences (*scientiis subordinantibus*) are not known scientifically, unless both the distinctive principles of the particular science and the principles borrowed from other sciences are cognised by the same mind from their own intrinsic evidence. Thomists, on the other hand, maintain that historical and theological conclusions and generalizations can be truly scientific, as their principles are received on unimpeachable authority; and that students of Medicine and kindred sciences who accept on authority the principles borrowed from the subordinant sciences, are entitled to the honourable title of truly scientific investigators, as they know that these principles are capable of scientific demonstration and are scientifically demonstrated by others in their own respective sciences. In modern times, when there is such specialization of intellectual work, and when investigators in a particular science have not time to examine scientifically the principles borrowed from other sciences, I think the Thomistic view will commend itself to most scientific workers; especially in a science like Medicine, which, besides the principles borrowed from physics and

chemistry, has also its own special and distinctive principles and laws.

Science therefore is, as logicians say, more comprehensive but less extensive than certainty. It includes certainty; but moreover it supposes the certainty to be acquired in a particular manner, that is, by evident demonstration, and, according to the Scotists, by demonstration from principles which are not accepted on authority but are cognised from their own intrinsic evidence. But certainty is more extensive than science; we are certain not merely of conclusions scientifically demonstrated, but also of intuitive truths and of the individual facts of our own experience which are perceived immediately in themselves, and we can have certainty of historical facts on the authority of historians, of scientific theories on the authority of scientists, and of revealed truths on the authority of God, irrespective of the conclusions which may be drawn more or less scientifically from these various facts and theories and revealed truths.

Now, in every department of intellectual life, which admits the application of scientific processes, Catholics are free to cultivate the scientific spirit and to employ the scientific method of investigation. It is not from Scripture, nor Tradition, nor ecclesiastical authority that Catholic philosophers and scientists learn the truths, for example, of natural theology, of psychology, of ethics, of mathematics, of the physico-chemical sciences, of biology and the various branches of medical science, but by scientific deduction from evident *a priori* natural principles, or by induction based on experiment and careful personal observation of the individual phenomena of Nature.

But I must deal more in detail and separately with the nature of the evidence accessible to Catholic scientists and the methods of investigation that are permitted to them, and with their freedom in regard to the conclusions demonstrated in the various sciences.

II.

Mr. J. W. Draper, comparing the pagan and Christian parties in the time of Constantine, writes ¹:—

It [the pagan party] looked down on its antagonist with contempt. It asserted that knowledge is to be obtained only by the laborious exercise of human observation and human reason. The Christian party asserted that all knowledge is to be found in the Scriptures and in the traditions of the Church ; that, in the written revelation, God had not only given a criterion of truth, but had furnished us all that he intended us to know. The Scriptures, therefore, contain the sum, the end of all knowledge.

The same distinguished advocate and exponent of the scientific method gravely informs us that Papal Infallibility means omniscience,² that to the principle of government by law Latin Christianity, in its Papal form, is in absolute contradiction,³ that the doctrine that death entered into *the human race* through the sin of Adam is overthrown by the unquestionable discovery of modern science, that thousands of species of *animals and plants* had died long before Adam appeared on the earth :—

The doctrine declared to be orthodox by ecclesiastical authority is overthrown by the unquestionable discoveries of modern science. Long before a human being had appeared upon earth, millions of individuals—nay, more, thousands of species and even genera—had died ; those which remain with us are an insignificant fraction of the vast hosts that have passed away.⁴

Is it then from Scripture or Tradition, or ecclesiastical authority, as Dr. Draper states, that Catholics must learn mathematics, physics, chemistry, biology, history, political economy, philosophy ? Surely the statement is preposterous ! Ask the Catholic mathematician what is the method followed in his science, and he will answer that he proceeds not by way of biblical or ecclesiastical

¹ *The Conflict between Religion and Science*, p. 52.

² *Ibid.*, p. 225.

³ *Ibid.*, p. 251.

⁴ *Ibid.*, p. 57.

authority, but by way of scientific deduction, deducing the subtleties of his mathematical conclusions by personal application and labour from the axiomatic first principles of his science. Ask again the Catholic physicist or chemist or biologist, ask, for example, a Pasteur, what are the methods followed in his laboratory, and he will surely answer that he proceeds, not by reading the Scriptures nor consulting the writings of the Fathers, but by direct personal observation and experiment on Nature; that from his observation and experiment he proceeds by induction to formulate tentatively general scientific laws, and that he applies himself next diligently to verify these laws, to satisfy himself that the phenomena which he is studying can be explained by these laws, and that they cannot in the circumstances be attributed to any other causes.

When we pass from the exact sciences we find that the historian cannot get into immediate contact with the facts which form the basis of his science; [but this is not peculiar to the Catholic historian.

If history be the subject of study [writes Mr. Huxley¹] the facts are still taken upon the evidence of tradition and authority. You cannot make a boy see the battle of Thermopylæ for himself, or know, of his own knowledge, that Cromwell once ruled England. There is no getting into direct contact with natural fact by this road; there is no dispensing with authority, but rather a resting upon it.

But though historical facts are accepted on authority, historical work may be strictly scientific, by getting into direct contact, by personal examination, with the original documents and monuments, by clearly establishing the trustworthiness of these documents and by the evidence of the generalizations that are made, of the conclusions that are drawn from the facts that are the primary data of scientific history.

In general metaphysics, in cosmology, in psychology, in natural theology and ethics, arguments from Scripture

¹ *l. c.* p. 57.

and Tradition are not admitted, but these various sciences are built up, some according to the synthetic method by deductions from the general to the particular, some according to the analytical method by induction from the particular to the general, and sometimes by the application of both methods. Empiricists no doubt would protest against calling metaphysics a scientific work, and would demand that the term 'scientific' be confined to the field of sensible observation through the senses, through the microscope and telescope. But this is a narrow view of the scope of scientific work, necessitated by acceptance of the erroneous teaching of a particular school of philosophy. We can get into personal direct contact with Nature and with natural facts not only in the external world of bodies through the telescope and microscope, but also in the internal world of our own mental and volitional activities. Thus the psychologist commences by observing the peculiarity of the internal acts of mind and will of which he is conscious, he perceives they are of a spiritual character and that they transcend the capacity of purely corporeal natures, and he arrives at the conclusion that his nature comprises not only a material but also a spiritual substance which is the source of his purely spiritual activities. In natural theology we commence by getting into immediate contact with our own interior consciousness, when we proceed to argue from our observed perception of a distinction between right and wrong, or with the external world where we observe things to be in perpetual movement, things of a contingent mode of existence, adaptation of things to various purposes in Nature; and we arrive at the law that there must be a Legislator, an unmoved and immovable Prime Mover, a Necessary Being, an Intelligent Cause of the universe. And so in every sphere of natural knowledge Catholics are free to go directly to Nature, to examine her phenomena, to employ natural methods of investigation and, as we shall see, to accept every conclusion and law that can be drawn legitimately from the facts of Nature.

And I would observe—though the subject of scientific

liberty scarcely permits the introduction of the question of the act of divine faith—that fidelity to the scientific method in examining the intellectual life of the Catholic Church, direct personal contact with her doctrine and discipline and with the life of her children, would speedily and firmly convince our adversaries not only that Catholics are free to follow the scientific method in all departments of natural knowledge, but also of the grave injustice of the taunt that our assent to the revealed truths and mysteries of religion is a ‘blind’ faith. If we examine, for example, the process of evolution from atheism to Catholicity we shall find that the process begins with an awakened suspicion of the intellectual and moral insufficiency of atheism. This is followed by an examination of the philosophical arguments for the existence of God, and by the acceptance of the fundamental all-important truth of the existence of a supreme infinite Being to whom the world owes allegiance; but the enquirer is not yet prepared for intellectual admission to the Catholic Church. He studies the question of supernatural revelation and supernatural religion, and arrives perhaps at the conclusion that revelation is possible, that very probably God has made such a revelation as the Church teaches, that the Catholic Church is very probably a divinely established Church. He cannot yet be received into the Church; an act of divine faith which may be profitable for salvation cannot be elicited with mere probability of the existence of divine revelation. He examines therefore again the question of revelation and the claims of the Church of Rome, and concludes finally with certainty that God has made a supernatural revelation to the world and established a supernatural religion, and that the Church of Rome is the true Church of Christ. In such circumstances his submission to the Church, his acceptance of her rule, his belief in her doctrines cannot with justice be described as an act of ‘blind’ faith. Even an atheist would admit in its conditional form, that if there be a God, who is omniscient and therefore cannot err, who is all-truthful and therefore cannot deceive, and if He make a revelation to the world, though we cannot demonstrate the revealed

truths scientifically, we can accept them both rationally and inerrantly on the word of the omniscient divine authority who reveals them.

III.

Scientific work is the demonstration of conclusions from evident principles. I have been considering the nature of the sources of information that are accessible to Catholics, and have said that Catholic scientific workers are free to seek direct contact with Nature and study her secrets by the natural methods of direct observation and experiment. I now proceed to consider the conclusions themselves; and in the present section I will confine myself to the physical sciences, reserving for a later section the question of Catholic liberty in relation to philosophical, biblical and historical conclusions and theories.

In the lecture, 'On the Advisableness of Improving Natural Knowledge,' Mr. Huxley describes how that painful and deadly malady, the plague, appeared in the latter months of 1664, and smote the people of England, and especially of her capital, with a violence unknown before, in the course of the following year; and how the great fire, which broke out in the autumn of 1666, did for London what the plague had done for the Londoners, leaving nothing of the glory of five-sixths of the city but a heap of ashes and the indestructible energy of the people. In those days when authority, evangelical and ecclesiastical, held sway, the people believed the plague to be a judgment of God, that it could be cast out only by prayer and fasting, and the fire they ascribed one to one cause and another to another. The plague has not returned since, not that the faith of the people is firmer or their morals purer, but because science has taught them how to prevent the propagation of the plague; and though London contains tenfold the inflammable matter it did in 1666, the city has not been burned down since because science has furnished us with dozens of machines for throwing water on fires, which prevents the danger of such general conflagrations. More

marvellous still has been the growth and influence of science in mathematics, in astronomy, and geology, in physics, chemistry, medicine, and surgery. Nor has science been unfruitful in the department of material civilization: all these great ships, these railways, these telegraphs, these factories, these printing-presses, without which the whole fabric of modern English society would collapse into a mass of stagnant and starving pauperism,—all these pillars of our State are but the ripples and the bubbles upon the surface of the great spiritual stream of science.¹

Writers hostile to Christianity insinuate, if they do not openly assert, that Christianity and especially Catholic Christianity is, somehow or other, in a position of necessary hostility to all these developments of science. It is necessary, therefore, to define what the position of Catholics is in relation to these various conclusions of modern science, speculative and practical. No fact of Nature can be opposed to divine revelation or Catholic doctrine, and Catholic scientists have the most unlimited freedom to study the facts of Nature by observation and experiment, and to propound or to accept, for example, in astronomy, geology and biology every theory which is legitimately demonstrated from the facts of nature. Like all other scientists they may accept or propound as probable theories that are demonstrated to be probable. And, where other scientists legitimately do it, they too may accept or propound as mere hypotheses theories that are in themselves unverified but are useful for a systematic conception or presentation of certain phenomena of Nature.

Ask, for example, the Catholic professor of hygiene is he obliged to believe, as appears to be insinuated, in opposition to modern science, that natural conditions count for nothing in the propagation of disease, that epidemics of influenza and typhus and cholera and the other ills that flesh is heir to, are divine chastisements for the sins of the world, and that not by hygienic or medical methods are they to be prevented or treated, but by penitential pro-

cessions, by prayer and fasting ; and he will answer that epidemics are due to natural causes, and amongst others to unsanitary hygienic surroundings, that they can be averted by careful hygienic precautions, and for the comfort and consolation of the medical profession he will add that, should an epidemic break out, it is not by prayer alone that the afflicted are to be succoured, but by the scientific skill and unremitting care and attention of devoted doctors and nurses.

And if you press him further and ask, do not Catholics believe that it *might* be that a particular epidemic is a divine chastisement, and that God *might* hear the prayers and regard the penitential works of the people and spare His children ? he will probably answer that this is a question for another department. And the other department would answer that it is possible for God to send, through natural causes, an epidemic in punishment for sin, and possible that an epidemic *might* yield to the spiritual influence of prayer. Mr. Tyndall writes :—

The theory that the system of Nature is under the control of a Being who changes phenomena in compliance with the prayers of men, is, in my opinion, a perfectly legitimate one . . . it is no departure from scientific method to place behind natural phenomena a Universal Father, who, in answer to the prayers of His children, alters the currents of those phenomena. Thus far Theology and Science go hand in hand. . . . I therefore urge no *impossibilities* . . . But without *verification* a theoretic conception is a mere figment of the intellect, and I am sorry to find us parting company at this point.¹

The position of theology then is, that the Supreme Being, even without miracle, can alter natural phenomena in response to prayer ; that it is lawful and desirable, on the occasion of epidemics, to appeal to the Universal Father with confidence and resignation to spare His children ; but when alleviation of the epidemic is perceived, we are not warranted scientifically in concluding at once that God has exercised an act of special providence on our behalf, we must *verify* the cause of the alleviation

¹ *Fragments of Science*, vol. ii., pp. 42, 43.

and try to determine by critical and scientific method whether it was due solely to natural causes or to the exceptional favour of special divine providence.

It is unnecessary to add that Catholics are free to subscribe to all the established conclusions of mathematics of astronomy and geology, of physics and chemistry, of medicine and surgery ; to accept the invaluable discoveries in practical science made during the last century and to avail themselves, in common with the members of all other communions, of the inestimable benefits conferred by these discoveries on our material civilization. And why should the Church be thought to be hostile to electricity, the steamship, the railway, the telegraph, the factory, the printing house ? Her province is supernatural religion, her mission to teach the Christian religion. Scientific discoveries and scientific inventions and the improvement of the material condition of mankind in no way conflict with her claims. She is not charged with the material civilization of the world. But as she adapted herself to the imperfect secular civilization and imperfect science of the past, so with mankind generally she now gratefully accepts and avails herself of the higher material civilization created by the discoveries and inventions of modern science.

Finally, the Church has no fear of science ; she teaches that there can be no opposition between the voice of God in revelation and His voice in the works of Nature ; she rather stands to derive considerable assistance in her mission of unfolding the meaning of the obscurer parts of revelation from the continual progress of the natural sciences. Though endowed with infallibility, the Church is not dispensed from the necessity of investigation by the natural methods of scientific, critical and historical investigation. Erroneous views have been held in the Church in the past, because texts of Scripture have been interpreted according to the letter of the word which should have been differently interpreted if true science had delivered judgment, and imperfect science was unable to supply the desired corrective. But progress in the interpretation of the book of Nature sweeps away these erroneous interpretations of the book of Reve-

lation. And as the Church, in the progress of the ages, under the divine guidance of the Holy Spirit, has brought to the full ripeness of infallible definition doctrines that previously had been disputed among her children, so on the other hand, with the progress of science, she has been purifying other beliefs of her children, casting out erroneous views and opinions, and establishing more complete accord and harmony between the book of Nature and the book of Revelation, between the Natural and the Supernatural.

IV.

However, accusations of hostility to science continue to be brought against the Church, the old charges are repeated, alleged instances of grave scientific errors and of oppression of science and scientists are reproached to her and flung in her face. At one time the contention is, that a Church that rests on the rock-bed of authority and recognises and teaches the existence of a supernatural order must necessarily be opposed to free scientific inquiry ; at another time, the imperfect state of speculative and practical science during the period of the Church's great predominance in Europe is advanced as a proof of her anti-scientific tendencies ; at another, the old views, that the earth is a flat surface and that the Antipodes are not inhabited by the human race, the acceptance of the Mosaic cosmogony and the general opposition to the Higher Criticism, are urged as demonstrative proofs of the Church's opposition to science ; but perhaps the palmary, irrefragable, crushing proof, in the estimation of our adversaries, of the opposition of the Church of Rome, as distinct from other Christian bodies, to science and scientists, is the condemnation of Galileo.

I. ' Must not a Church [it is asked] that demands of her adherents belief in a supernatural order and in the truths of a supernatural religion on the faith of divine revelation be opposed necessarily to scientific enquiry and scientific demonstration ? ' Adherents of the monist

school of science and philosophy, who recognise only one substance in *nature*, sometimes speak of dualism and the dualistic doctrines of the existence of God, the spirituality and immortality of the soul, free-will, extra-empirical or spiritual knowledge, as belonging solely to the *supernatural* order ; and as supernatural truths are outside the sphere of scientific demonstration by observation and experiment, they conclude that the whole range of Catholic extra-empirical or spiritual knowledge is arbitrarily determined by the authority of the Church. But all these truths that I have mentioned, belong to the natural order, in as much as they can be demonstrated by the light of our natural reason. They are, however, philosophical, rather than truths of physical science, and I will treat of them in the next section of this article. I will only observe here that, though Catholics accept the truths of revelation on the faith of the divine testimony, they enjoy the fullest measure of scientific liberty in the sphere of the physical sciences. We might say to our adversaries : just apply the scientific method to the study of the Catholic Church, accept no statement about her on the authority of her slanderers, get into direct contact with her doctrine and discipline as contained in her symbols and synodal enactments and interpreted in the writings of her divines and by the daily life and multiform activity of her most representative members, and you will see Catholics struggling perhaps in vain for the redress of their educational grievances, struggling for facilities for higher education and research, but everywhere enjoying liberty to cultivate the scientific spirit and follow the scientific method, to propound scientific theories or accept the theories established by others.

2. ' But, perhaps, the imperfect state of civilization, of speculative and practical science, during the period of the Church's predominance proves her hostility to science ?' I am not going, in reply to this objection, to describe at length how much the world owes the Catholic Church for its civilization, but only to show that the relative imperfection of science and civilization in past ages was not due to the hostility or inactivity of the Church. Writers

of the modern scientific-agnostic school write of the Church as if she alone were responsible, in the past, not only for preaching Christianity and administering the Sacraments, but also for teaching mathematics and the physical sciences, for improving the means of transit and locomotion, for providing better houses, better food, and better clothing for the citizens of the world, for preaching the gospel of scientific hygiene and for cleansing the capitals of Europe. Dr. Driver describes¹ the houses, the food, the clothing and the degraded manners of the inhabitants of the British Isles during the period of the Church's predominance, and complains that 'in the twelfth century it was found necessary to pave the streets of Paris, the stench in them was so dreadful,²' and that 'until the beginning of the seventeenth century, the streets of Berlin were never swept. There was a law that every countryman, who came to market with a cart, should carry back a load of dirt !'³ But why should the defective material civilization of Christendom be imputed to the Church ? Do we blame the lungs for our defective hearing, or the ears for our feeble digestion, or the feet for our defective vision, or the eyes for our imperfect circulation ? Do we reproach the legal profession with the imperfect ages of the theory and practice of medicine, or medicine with the defects of political economy, or literature with defective means of transit and locomotion ? And if we recognise and respect 'the physiological division of labour in the organs of the same individual body' and between the various professions in the moral organism of civil society, why should we confound the functions of the Church and of the State and reproach the Spiritual Power with the imperfect secular education and material civilization of the past which fall within the province of the Civil Power ? The Church, in the past, as at present, had her own mission and her own duties, to preach the Gospel and administer the Sacraments ; and the temporal Sovereign, with his hierarchy of civil functionaries, was charged with the care of secular civilization and the temporal interests

¹ *L.c.*, pp. 265, 266.

² P. 314.

³ P. 315.

of his subjects. It would be unfair and unscientific to judge the civil rulers of the past by modern standards; and the contrast between modern civilization and the civilization of the past demonstrates, not any hostility to science in the past on the part of Church or State, but the natural growth and evolution of science and material civilization in modern times.

3. 'But, has not the Church made the Scriptures the measure of science permissible to Catholics, and enforced erroneous scientific views, for example, that the earth is flat, and that the Antipodes cannot be inhabited by the human race;¹ and does she not, at the present time, in defiance of modern science, adhere to the Mosaic cosmogony, oppose the Higher Criticism and repudiate and condemn its conclusions?'² I would observe that there is a clear difference between the existence of scientific error in the Church and hostility to science or condemnation of scientific liberty. Have not scientists themselves and all categories of non-Catholic peoples held erroneous scientific views, and shall we therefore accuse them of hostility to science and opposition to scientific liberty? In expounding erroneously those passages of Scripture whose correct interpretation can only be determined by collation of the texts with the conclusions of science, theologians have been sinned against by science rather than sinners. If we take, for example, the question discussed by St. Augustine, of the possible existence of human inhabitants at the Antipodes, the theological evidence at hand for the solution of the problem was the certain Catholic truth, that the whole human race upon earth is descended from Adam, and by its descent from Adam under the dominion of original sin. How was it possible to infer from this truth the impossibility of human inhabitants at the Antipodes? The science of the day taught that it is impossible to go from the Old World to the Antipodes or to come from thence here, and that if the Antipodes are inhabited the human race cannot have had a common parentage. Receiving from

¹ Cf. Tyndall, *l.c.* p. 146.

² Draper, *pp.* 63, 183.

revelation the doctrine of the unity of the human race and the universality of original sin, which presupposes the unity of the race and its descent from one common parent Adam, and accepting from the science of the time the erroneous view that inhabitants of the Antipodes and the inhabitants of the Old World could not have a common parentage, theologians were inevitably led by science into the false position of teaching as a religious truth that the Antipodes are not inhabited.

Again, the Church has never enforced any particular interpretation of the Mosaic account of creation. Long before the dawn of modern science St. Augustine sounded a note of warning against accepting what is called the literal interpretation, lest it might be found in after times to be in conflict with the conclusions of science. Nor does the Church condemn the scientific investigation by the Higher Criticism of the authorship and historical value and meaning of the Sacred Books, but the propounding in opposition to the tradition of ages, of conclusions as demonstrated to certainty which are yet unverified or perhaps manifestly erroneous. Everyone engaged in scientific-theological or biblical studies must heartily welcome further progress in those natural sciences that come into contact with theological and biblical problems. True science cannot be in conflict with true theology ; and further progress in science may succeed in weeding out of the field of theology *rizania* sown there during the infancy of science, or on the other hand of demonstrating the certainty of views that, so far, have not emerged from the uncertain stage of greater or less probability.

In this field of scientific error we are not going to confine ourselves to the defensive ; we can confidently take the offensive also. Granted that theologians taught as revealed truths a number of scientific errors about the formation of the world and the age of the world, at a time when the imperfect science of the day rendered erroneous interpretations of the sacred text almost inevitable, these errors are attributable to science rather than to religion and are insignificant in relation to human civilization and the

highest interests of mankind compared to the fatal errors subversive of all true civilization propounded by modern agnostic scientists in the meridian splendour of nineteenth-century civilization.

Returning to our English physical expositors before quoted [writes Dr. Mivart¹], we may now sum up the teaching in which they appear to concur, or at least the teaching which is the ultimate and logical outcome of their expositions—the dogmas which can hardly fail to impress themselves upon the minds of their disciples who follow them with so simple and unhesitating a trust. They may be drawn up as follows :—

- i. Temporal happiness is the one rational aim of life.
- ii. A positive belief in God and a future life is an unwarrantable supposition.
- iii. Virtue and pleasure are synonymous, for in root and origin they are identical.
- iv. Men are essentially but brutes, no differences of kind dividing them.
- v. The cause of all things has no personality, and consequently neither feeling, nor intelligence, nor will.
- vi. All who pretend to teach religion are impostors or dupes.
- vii. Our physical-science teachers are the supreme exponents of all truth, and the ultimate arbiters of all actions.
- viii. There is no such thing as real merit or demerit, as all our actions are absolutely determined for us, and free-will is the most baseless of delusions.

4. 'But, the Church stands convicted not merely of ignorance of physical science but also of determined hostility to science in the condemnation and persecution of Galileo.' The condemnation of Galileo is sometimes advanced, but without reason, as an argument against Papal Infallibility. I shall confine myself to the consideration of its relation to scientific freedom; nor shall I enter on the question, somewhat disputed among Catholic apologists, of the sense in which Galileo was condemned. I would observe again that the Inquisition was more sinned against by science than sinning in the condemnation of Galileo. There are certain passages of Scripture which inevitably impose on the mind a particular interpretation if they are considered merely according to the letter of the word. Such are

¹ *Lessons from Nature*, pp. 395, 396.

the passages from which the geocentric theory was inferred ; and the science of the day gave no assistance to discover the true but rather confirmed the false interpretation. Our modern critics seem to forget that we should distinguish in ancient as well as in modern times various classes of men and various duties and occupations in the world, popes, kings, politicians, litterateurs, scientists, commercial and industrial men, etc. ; and they impute to the Church all the shortcomings of the past in religion, civil government, commercial and industrial life, mathematics and the physical sciences. But in science the geocentric theory had neither an ecclesiastical nor biblical origin. It was introduced by Ptolemy and universally accepted by the scientific world down to the time of Copernicus. And coming to confirm what appeared to be the obvious meaning of certain Scriptural texts it rendered it inevitable that the geocentric theory should be the ecclesiastical interpretation of Scripture. And as it was the natural and obvious interpretation considering the language of Scripture and the received scientific views of the time, it was accepted provisionally as the official interpretation of the Congregation and the opposite heliocentric theory was treated in a loose sense as heretical. The heliocentric theory was not regarded as heretical in the sense, for example, that the Nestorian error is heretical ; for the Congregation could not admit the possibility of the Nestorian doctrines ever being accepted by the Church or becoming probable, but Cardinal Bellarmine assured Galileo that if a new and conclusive proof were forthcoming of the heliocentric theory the Church would permit a change in the interpretation of Scripture. But in the absence of arguments sufficient to establish the certainty or probability of this theory the Cardinals and Consultors were obliged to act according to the received ecclesiastical interpretation and the existing evidence, though some of them may have suspected that the Copernican theory would finally be proved to be true. And hence not unnaturally they ordered that the universally received geocentric interpretation should be respected and received, and declared that Galileo had rendered himself

vehemently suspected of heresy by the publication of his *Dialogues*.

But nevertheless, it will be urged,* did not the Church prove a barrier to the progress of science by forbidding Galileo to hold, teach, or defend the heliocentric theory in any way whatsoever, verbally or in writing? How could Galileo make a scientific *examen dubitativum* of the received theory if he were obliged to submit to the decree of the Inquisition? I have already distinguished in scientific work the investigation of the data of science and the deduction of theories or conclusions from these data. Galileo was not forbidden to follow the scientific method in relation to the data of science, to get into personal contact with Nature by observation, and study the data from which a certain conclusion favourable to his theory might be deduced; but he was forbidden to advocate the conclusion itself before it was verified. And though it were held that Galileo was bound to accept and assent to the proposition that the heliocentric theory is heretical, yet could he examine scientifically and in a sense dubitatively the merits of the two rival theories. We cannot re-open the question of defined truths *examine dubitativo*; but in the case of truths that are taught provisionally, though we accept them we may labour and hope to render them doubtful and perhaps finally disprove them. The statement of Bellarmine that if a new and conclusive proof were given of the heliocentric theory the Church would allow a change in the interpretation of Scripture, is a clear proof that there was no prohibition against studying still further the data from which a conclusion favourable to the heliocentric theory might be deduced. The position, therefore, of the Church in the Galileo case, in relation to scientific freedom was this, and it was a most reasonable position: the geocentric theory appeared to be obviously taught by Scripture, it had been for ages universally adopted by secular science inside and outside the Church, it had therefore become the ecclesiastical interpretation of Scripture, and it was no wonder then that the Church should regard with disapproval a theory which appeared to be contrary to Scripture and forbid its propagation until it

should be satisfactorily verified. It is worthy of remark that in a letter to Dr. Mivart Mr. Huxley writes in reference to the Galileo case¹ : ' I looked into the matter when I was in Italy, and I arrived at the conclusion that the Pope and the College of Cardinals had rather the best of it.'

The same principle guides the Church's action in relation to Higher Biblical Criticism and similar sciences. Suppose, for example, that a Catholic scholar denies the historical authority of some book of the Old Testament hitherto regarded in the Church as an inspired historical record, on the ground that the inspired writer has only quoted, explicitly or implicitly, some non-inspired document, which moreover he has not covered with the sanction of his own inspired authority, how is the Church likely to receive the opinion ? Unless he advances special reasons to prove that this particular book is only a quotation the Church is likely to condemn him, without prejudice, however, to the final triumph of his theory, which in course of time might be proved to be true. What, then, is he to do ? Is he not, debarred from the prosecution of his scientific study of Sacred Scripture ? He is not ; he must respect the natural order of the scientific method. He must not advance, as certain, unverified new theories in opposition to time-honoured accepted views in the Church, but he may continue to apply himself to the study of the data of his science, and finally he can propound his theory as certain or as probable if his data justify such a certain or probable conclusion.

V.

I come finally to deal briefly with freedom to propound philosophical theories, for example in cosmology, psychology, natural theology, ethics. Here at least, it is contended by agnostics, the Church must be admitted to be in a state of irreconcilable hostility to science, for Pius IX condemned in the Syllabus the following proposition : *Romanus Pontifex potest ac debet cum progressu, cum liberalismo et cum recenti civilitate sese reconciliare et componere.*

¹ *Life and Letters of T. H. Huxley*, vol. ii., p. 113.

There is, perhaps, no other proposition in the Syllabus whose condemnation has created so much surprise and astonishment as the condemnation of the apparently reasonable proposition that the Pope should come to terms with modern civilization. For what does the expression *modern civilization* convey to the average mind? It will convey a pleasant picture of the improvements in our food and housing and clothing, of our means of locomotion, our improved industrial methods of production and distribution, our knowledge of the causes of propagation of disease and our improved methods of combating them, our progress in literature, in the arts and sciences, the charm of our social life, our parliament, our local government organization, our mutual toleration, and our civil and religious liberty. And people ask in wonder, what *can* the Roman Pontiff mean by refusing to come to terms with modern civilization? I would again say to these, Apply the scientific method to the study of the Catholic Church, bring yourselves into direct contact with her doctrine and discipline as represented in the daily life and actions of her most credited representatives, and you will see that all, from the Pope and Cardinals down to the humblest of the faithful, are on terms of the most affectionate friendship with the civilization that has just been described.

But there have not been wanting those who have had a different conception of modern civilization. To the atheist, the agnostic and the positivist, modern civilization signifies the acceptance of their own particular theories about God, the creation, the soul, merit and demerit, immortality. To the pantheist it will mean the identification of God with the world. To the free-thinker it will mean in greater or less degree, freedom from the Church or from the exercises of religion, and infidelity or doctrinal indifference in matters of religion. And shall we say that the Church should come to terms with all these forms of civilization?

But to come to the question of philosophic freedom: the scientific student of philosophy is free from Church authority in as much as he proves and accepts philosophic

conclusions from intrinsic evidence alone. But he is subject to the directive authority of the Church. He knows there can be no conflict between reason and revelation, that a proposition cannot be philosophically true and false theologically. He has the conviction that if we believe in the existence of God in the Church we cannot deny it in the class-room ; that if we accept the creation in theology we cannot reject it in philosophy ; that we cannot deny the existence of the soul in the class-hall or dissecting-room and pray for the salvation of our souls in the family prayer circle. And, consequently, when the Church defines, he knows that the opposite cannot be true philosophically and he brings his science into harmony with the Church's teaching. But with regard to the large body of truths which belong exclusively to the natural and philosophical order the Catholic philosopher enjoys the most complete liberty to apply himself directly to the first principles of philosophy and propound as certain or probable the conclusions which he believes to be warranted by the evidence.

DANIEL COGHLAN.

[To be continued.]

✓ ST. PATRICK : HIS PLACE IN HISTORY¹

THE announcement made in the early part of the year that Professor Bury was engaged upon a work dealing with the beginnings of Christianity in Ireland and the labours of our National Apostle was received with more than ordinary interest. No doubt the subject was one upon which so much has been written in recent years, and so little certain information given, that people might well be pardoned for imagining that nothing definite could be learned. But the well-known ability and scholarship of Professor Bury, the reputation which he has deservedly won in the field of Classical history, his keen, clear, critical methods as displayed in his articles on Irish history, especially those published in the *English Historical Review*, forced men to believe that whether his book put an end to all controversy or not, it would be a work that must be consulted.

We regret that for many reasons we have not been able as yet to devote to the book that attention it deserves, but even from a cursory examination we are convinced that these expectations have not been entirely disappointed. We say so, not because we believe Professor Bury has made any very startling discoveries in his researches upon the history of early Irish Christianity, nor yet that he has substantiated even one of the few novel theories he has put forward, or brought to an end a single controversy connected with the life of St. Patrick ; but because he has begun and carried through his work upon proper lines ; he has raised the subject from the field of polemics to the field of history, and he has pointed the way which others must follow if any satisfactory work is to be done in the field of Irish History.

Professor Bury differs from most of those who have

¹ *The Life of St. Patrick.* By Professor J. A. Bury, M.A. London : Macmillan & Co. 1905.

already written upon the subject in the fact that he brings to his work a thorough knowledge of the social conditions prevailing in the Roman empire at the time, and he utilizes this information so as not only to render his work more attractive for the ordinary reader, but also to throw light upon not a few puzzling problems connected with the subject. Ireland is, after all, only a small portion of the world, and Irish history cannot be treated as a water-tight compartment. It is largely owing to the neglect of this obvious principle—the treatment of the history of Ireland without reference to the great religious and political movements on the Continent—that so many difficulties and dark spots have confronted our historians. Professor Bury has rejected such a lop-sided view of the duties of an historian, and so far he deserves our warmest congratulations.

Again, Professor Bury has approached his subject as a scholar, not as a controversialist, and whatever may be said about certain expressions to which we shall call attention, his impartiality cannot be called in question. This is such a rare qualification of writers on Irish history, whether on the one side or the other, that it deserves particular attention. The story of Ireland has been so long the plaything of bigoted calumniators or equally bigoted apologists, that we are glad to have met even one man who has made a serious effort to preserve the standpoint of independent scholarship.

Yet scattered here and there through the book we find expressions which, for his own sake, the author would have done well to omit, especially as they are for the most part entirely extraneous to his subject. Professor Bury may believe that ‘Pelagius was the champion of human nature as such, which the Christian Church in pursuance of his high objects dishonoured and branded as essentially depraved,’ and that the theory of the Atonement ‘was crudely conceived in dependence on the old Jewish story of the fall of Adam ;’ he may be convinced that ‘the appellate jurisdiction and the decretals were the chief foundations on which the spiritual empire of Rome grew up,’ and

that if the presence of Ambrose at Milan had been lasting his Church might have been a serious rival for Rome. He may define relics as 'parcels of matter,' and the Reformation as 'the war of sixteenth-century zealots against medieval superstition,' and we should have no wish to quarrel with him for his private views and definitions. But why should the historian abandon his proper sphere to throw in aimlessly such insulting remarks, and above all when it is painfully evident that he has not taken the trouble to acquire even an elementary knowledge of the points which he so glibly undertakes to settle.

Under another aspect, too, the work is an advance upon anything that has been written on the subject. The author has made a serious effort to study the Sources upon the life of St. Patrick, to discover the founts from which the writers of the earliest extant lives derived their information, to date as nearly as possible the several documents, and finally by comparison to separate what is fabulous from what is history. We congratulate him upon the attempt, but we cannot congratulate him on his success. This part of his work—and it was by far the most important—bears evidence of hasty, ill-considered treatment, imaginative in places rather than historical, and the whole rendered still more unsatisfactory by the useless multiplication of Appendices and constant references to the author's articles in the *Historical Review* and similar magazines. The dependence of our earliest extant documents, the notes of Muirchu and Tirechan upon earlier written records, the value of these records, and the importance of this dependence, are indeed touched upon, but so briefly and in connection with so many accidental questions, that for the ordinary reader they are certain to be lost. Again, why put forward for certain what is the merest speculation? Why, for example, assert that the novel movement in which he (Muirchu in his Prologue to the life of Patrick) designates his father Cogitosus and himself as pioneers, was the writing of hagiography in *Latin*, that before this time the hagiographical literature was composed in Irish, and that it was

not till the age of Cogitosus and Tirechan that a new departure was made, and that men began to write Latin works on Irish saints? We are quite at one with the writer in his opinion that there are evident traces of earlier sources written in the Irish language, but why should that be a reason for attributing dogmatically a certain meaning to Muirchu, which is at best the merest conjecture? Nor again, though from a critical point of view we frankly recognise Professor Bury's difficulty, we do not agree with his unqualified statement that Muirchu erred in his interpretation of the *Confession* regarding the second imprisonment of St. Patrick, especially when, in his table of contents, we find Muirchu introducing the new idea that Patrick was aged (*senis*) at the time when the second imprisonment occurred. Besides, this same want of completeness is only too evident in his treatment of the relations between the writings of Muirchu and Tirechan, his waverings about the *Vita Tripartita*, though we quite agree with him in rejecting W. Stokes' dating of this document; and as for the chapter on the Irish Annals, the author would have been well advised to have entirely omitted it.

Lastly, before we come to the treatment of particular points, we should say that while in thorough agreement with Professor Bury, that many of the medieval lives of saints teem with fabulous stories about miracles and wonders which no serious historian could accept, and that from the point of view of fable some of our Irish Lives should stand high on the list; yet, on the other hand, we cannot reject all such stories as inventions of the imagination. For the ordinary Christian, who wishes to provide an historical basis for Christianity, the possibility of miracles must be accepted, and once their possibility be admitted, the attitude of the man who is prepared without examination to reject all is as illogical, if not more so, as that of the man who will swallow all. 'The business of a historian,' as Professor Bury well remarks in his Preface, 'is to ascertain facts.' 'There is something essentially absurd in his wishing that any alleged fact should turn out to be true or false.

So far as he entertains a wish of the kind, his attitude is not critical.'

It will be interesting to many, especially if they had read the theories of Dr. Zimmer, to learn the results of Professor Bury's careful study. St. Patrick emerges from the ordeal not only as a real personality, but also to a great extent the Apostle of Ireland, as he has been painted for centuries. His connection with the Roman Church, the union of the early Irish Church with Rome and its consequent dependence upon the Successor of St. Peter, the authenticity of the Canon ordering all difficult questions to be referred to the Holy See, the introduction of the diocesan episcopate, the subjection of Columbanus and his contemporaries to the Pope, all these points are so evident to Mr. Bury that he wonders how any serious writer could have called them in question.

We are not surprised at his conclusions, and though frankly admitting the importance of the publication of such views by a man in his position, we are not inclined to go into ecstasies about them as some Catholics seem to do. These facts are so apparent that no man who had made a serious effort to study Irish history at first hand could have thought otherwise. But in view of Professor Bury's admissions, what is to be thought of the boasted scholarship and impartiality of men like Todd, Oldham, Mant, King, G. T. Stokes, etc., who were popularly supposed to have carried the keys of Irish history for the last fifty years?

In connection with these admissions it is not clear why the author is strongly inclined to think that the third dictum of St. Patrick, *Ecclesia Scotorum immo Romanorum ut Christiani ita ut Romani sitis*, is spurious. It cannot be its association with the recitation of the *Kyrie Eleison*, for this custom certainly existed in Rome about the middle of the fifth century, as is fairly evident even from the Canon of the Council of Vaison, which he himself cites, and according to him Patrick was in Rome about the year 441 A.D. While on the other hand, why should the word 'Romanorum' suggest seventh or eighth century? In his

letter to Coroticus Patrick twice uses a similar expression : ' Non dico civibus meis neque civibus Sanctorum Romanorum—consuetudo Romanorum Gallorum Christianorum.' Nor can it be said that in these the expression ' Romanorum ' bears a different signification from what it does in the dictum. By ' Romanorum ' Patrick clearly means the Christians in communion with Rome, nor is there any necessity, especially considering the Latinity of the letter, to give it any other meaning in the *Dicta Patricii*. The words ' Deo Gratias ' at the end, which also seem to create a difficulty for Professor Bury, are just what we should expect to find there, in view of the fact that the earliest authorities inform us that ' Deo Gratias ' or ' Gratias agamus ' were favourite ejaculations of our Apostle.

But, perhaps, the most serious defect of Professor Bury's book is his want of any definite principle in his criticisms, and his consequent rejection of points which might well be considered as thoroughly authentic, and on the contrary, his acceptance of points which are at best doubtful. In illustration of this statement let us take the author's treatment of the place in which Patrick spent his captivity. The common belief has been that Patrick spent his days as captive in Antrim in close proximity to Sliab Mis, while Professor Bury assures us that Croghan Aigli (now Croagh Patrick) was the land of his servitude. In favour of Sliab Mis we have the direct testimony of the two earliest writers on St. Patrick, Muirchu and Tirechan, and of all later writers, if we except the tenth or eleventh-century Probus, who follows the text of Muirchu, but substitutes Croghan Aigli for Sliab Mis ; and in addition we have the weighty authority of an unbroken and unchallenged tradition. For Croghan Aigli we have no direct evidence except Probus, and as far as we know, no tradition.

Let us observe carefully how the author proceeds to build up his theory. The testimony of Tirechan and Muirchu is to be rejected for (1) ' their identification of Patrick's master with Miliucc of Mount Mis, is introduced not in connection with the story of the captivity, but

a propos of visits to that region after he had come as a missionary ; and (2) the notices in both writers are characterised by legends.' Now, even if it be true that Muirchu and Tirechan speak of Sliab Mis in reference to Patrick's visit as missionary, why should that shake the strength of their testimony ? Was it not a natural thing that Patrick, inspired by the promptings of Christianity, should first seek out the master whom he had served, and what more natural that in this connection the place of his captivity should be indicated ?

But is it true, as Professor Bury states, that the identification of Patrick's master with Miliucc of Mount Mis is not introduced by these writers in connection with his captivity ? It is a curious thing that in citing the references of Tirechan to Miliucc and Sliab Mis, he omits the one passage which overturns his whole theory, and this is all the more strange as it happens to be the very opening sentences of Tirechan's work. 'And one of them,' he writes, 'who was named Miliucc Maccu-Boin bought him (Patrick), and he served him seven years in slavery and much labour, and he placed him as swine herd in the mountain districts. Then the Angel visited him on the summits of the Mount of Scirte beside Sliab Mis.' What more direct account of the place of captivity could be desired ?

Professor Bury's second argument against Sliab Mis is, that the notices of both Tirechan and Muirchu with regard to his visit are characterised by legends. We wonder was he serious in putting forward such an argument, especially in view of the attitude he himself takes up in other parts of his book. If he were, why should somebody else not argue thus : St. Patrick was never at Sliab Mis, because the story of his visit is filled with miracles and wonders, therefore St. Patrick was never in Ireland, for his visit there is associated with incredible wonders ? Passing over entirely the constant tradition in favour of Sliab Mis, Professor Bury considers its claims disposed of, and coolly proceeds to *imagine* how it was that such a mistake could ever have been made.

Now, against this and in favour of Crochan Aigli the author bases his whole argument on the vision of St. Patrick, in which he saw a man coming from Ireland and giving him a letter inscribed the 'voice of the Irish,' and whilst reading he heard the voices of those who dwelled by the wood of Foclut which is on the western sea, and they cried out with one voice: 'Rogamus te sancte puer ut venias et adhuc ambulas inter nos.' The wood of Foclut, the author states, extended at that time towards Croagh Patrick, and it is clear from the vision that Patrick must have spent a considerable time there, for the cry of the children means 'come and *continue* (adhuc) to walk amongst us.'

Now, this argument is based partly on supposition and partly on a misinterpretation of the text. In the first place why does the author, relying, as he states, on Tirechan, believe that the wood of Foclut must have stretched southward to Murrisk? We have examined the text of Tirechan and we find nothing in it to warrant such a conclusion; while, on the other hand, his interpretation of the latter portion of the clause, taking 'inter nos' as referring only to children of Foclut, and thus making it necessary for Patrick to have spent a considerable time amongst them, is clearly proved by the context to be a mistake. The whole question in the place is about Ireland and the Irish—the man came from *Ireland*, the letter was inscribed the *voice of the Irish*, and the conclusion naturally would be that the cry which Patrick heard was to come and continue to walk amongst the *Irish*. All that follows from the vision, if indeed even so much, is that our Apostle must have known the wood of Foclut, and if he fled towards a western part, as many old writers suppose him to have done, this would be no serious difficulty. We have dealt at some length with this point, because it will serve to throw light on Professor Bury's methods throughout the entire book.

It is this same system of rejection and acceptance without any fixed principles of criticism that we find scattered throughout the work. The conversion of Miliucc was not the motive, Professor Bury assures us, of Patrick's

visit to Ulster, and having excluded this he proceeds to imagine what the inducement might have been. It seems more probable, he writes, that there were some scattered Christian communities there—and it is possible that this was the 'land of the Picts where Palladius is said to have died, and it is not unlikely that the second Christian Bishop would also visit at once, and confirm the existing Christian communities.' The author will pardon us for saying that in spite of his splendid gifts of imagination we prefer to follow the earliest documents.

He accepts the prophecy of the Druids about the coming of the Christian stranger (one of the very things which most historians would naturally reject as a post-Christian adornment), while the story of the preaching at Tara receives merciless treatment at his hands. The reason is, that the Easter festival could never have coincided with the Feast of Beltaine, nor with the time usual for holding such festivals as are contemplated in this legend. Now, where did the author learn that the legend supposes the coincidence of Easter with the Beltaine, or with the fixed high festivals of Tara, more especially as we know that during this period such assemblies were held at irregular times? The visit to Tailtëan is accepted, but the felling of the Crom Cruagh on the plains of Mag Slecht is evidently a legend. The reason for this latter will repay study. 'If he had done so,' argues the author, 'the story of the blow struck by Patrick on the plains of Mag Slecht would be as the stroke of Boniface at the oak of Geismor; its fall would have been as illustrious in the story of the spreading of Christianity in the island of the Scots as was the fall of the Irmin pillar on a Westphalian hill in the advance of Christendom from the Rhine to the Elbe,' etc. This reads well, but we wonder the author did not see that he was playing into the hands of Professor Zimmer, whom he dismisses so contemptuously. 'If St. Patrick's work in Ireland had been so wonderful,' writes Zimmer, 'as people nowadays paint it, such a work would naturally have called forth a biographer, and Western Europe would have rung

with the praises of the Apostle of the Irish.' We regret that space does not permit us to continue this examination, but we have given examples enough to indicate Professor Bury's style of criticism.

Again, the author has been entirely too partial to imaginary speculations. We fully admit the value of hypotheses, especially in dealing with such a difficult subject. But when we find them scattered up and down in almost every page in the narrative portion as well as in the strictly scientific, we think the principle has been over-worked. It is impossible for us to cite examples, but the reader can see for himself if our criticism is unwarranted.

In his attempts at reconstructing the chronology of St. Patrick's life, we must dissent from nearly all his conclusions. In determining, for example, the date of Patrick's birth, much use has generally been made of a sentence occurring in the *Confession*, which we cite fully below.¹ Assuming, therefore, that 432 A.D. was the year of his consecration (and this is now generally admitted), it would follow since the fault was committed at the age of fifteen, and the publication of this fault (on the occasion of his consecration) thirty years after its confession, that in the year 432 Patrick was at least forty-five years of age, and therefore born, roughly speaking, about the year 387 A.D. Professor Bury objects to this interpretation on the ground that the thirty years should not be reckoned from the *confession* of the fault but from *its committal*; and, secondly, because the publication of it took place not at his consecration, but years after he had begun his work as *bishop* in Ireland. Now, the words themselves and the context are clearly against this view. From the use of 'et' in the clause it is clear that Patrick complains of the accusation for two reasons, first, because it referred to a crime committed so long ago while he was yet a boy; and, second, because it was made by an intimate friend to whom he

¹ 'Occasionem post annos triginta invenerunt ET adversus verbum quod confessus fueram antequam essem diaconus. Et quando temptatus sum ab aliquantes senioribus meis qui venerunt et peccata mea contra laboriosum episcopatum meum utique en die illo . . . sed dominus perpercit proselito et peregrino.'

himself in his anxiety had confessed it. This conclusion is borne out by the following sentence. On the other hand, it is pretty clear from the *Confession* that the accusation had reference to his consecration as Bishop, for it is placed immediately before his account of his labours in Ireland, and the expression 'laboriosus episcopatus' of Patrick can equally well signify, especially in Patrick's Latinity, the onerous burden of bishop which he was about to undertake, or had already undertaken. The term 'proselitus' and 'peregrines,' considering the story of his life, was as applicable to him at his consecration in Gaul, as after he had wrought for years in Ireland.

Again, we do not see why the author, in defiance of all early testimony, selects Germanus as the consecrator of St. Patrick, except his own arbitrary interpretation of the text of Muirchu. On the other hand, we are rather inclined to agree with the author in his date for the death of St. Patrick, though it has against it very strong evidence.

As another illustration of Professor Bury's style we might select his dissertation on the birthplace of St. Patrick. He selects as his favourite some spot near the Severn. We have no fault to find with his choice. It is as good as any place else, but we naturally ask for the proofs. Unfortunately there are none to be found. Bonnavem Taberniae of the *Confession* and the *Lives* is, as we are assured, a false reading for 'Bonnaventa bernie,' and the discovery of places named Banwen, in Glamorganshire, opens the prospect of a speedy solution. Now, what is the advantage of statements like the above, especially in a work which pretends to be strictly scientific. Why should 'Bonnaventa bernie' be the correct reading? Professor Bury knows well that from the point of view of palaeography 'Bonnavem Taberniae' is just as probable as 'Bonnaventa bernie,' and seeing that all the early writers so understood the name of the place, and seeing also that 'Taberniae' might give some intelligible meaning while the author admits that so far 'bernie' is meaningless we cannot understand how he can state that there 'can be no doubt that Bonnaventa is the name.'

Finally, in his treatment of the Palladius-Patrick question, as urged so strongly by Professor Zimmer, the author is particularly weak. We have no leaning to the theory that Palladius and Patrick are but different names for the same individual, but at the same time justice should be done to the arguments of opponents. Mr. Bury states that this opinion is based upon a paragraph found in the *Book of Armagh*, in which it is asserted that Palladius is also called Patrick. Now, if there had never been such a statement found the main argument for the identification of Palladius and Patrick would have been equally strong. Surely to anyone who has studied the controversy the real difficulty lies in the fact, that in all writers outside of Ireland the conversion of the country seems to be attributed to Palladius without any reference to Patrick, while in the Irish writers the man Patrick is the hero, and Palladius mentioned only for his failure; in other words, the man who disappeared into Ireland bearing the name of Palladius seems to turn up in Ireland after a few years bearing the name Patrick. This is the real argument to be met in the case, and Professor Bury makes very little attempt to meet it.

With many other points in this most interesting book, for example, with the author's views on the Easter and Tonsure controversy, we should have liked to deal, but it is impossible to do so within the limits prescribed for the present article. We have only to add, in conclusion, that Professor Bury's book, however we may differ from his conclusions, is far above the ordinary works published on St. Patrick and the early Irish Church. It is the work of a scholar who has made a serious effort to arrive at the truth, and if in some respects he has failed the failure is due to the difficulty of the task and the impossibility of arriving at definite conclusions with the present data.

We thank the author for his work, and we hope that he may long be spared to continue his researches in the field of Irish history.

JAMES MACCAFFREY.

Notes and Queries

THEOLOGY

CASE OF RESERVATION

REV. DEAR SIR,—In this diocese (in Greater Britain) the Bishop withholds from his priests the power of absolving parents who, in any district where there is a Catholic school, send their children to a Government school, and, moreover, of absolving children who attend such Government school, even when they do so under parental compulsion. Such parents and children are thus denied the Sacraments, even at Easter time. Passing over the case of the parents, I venture to inquire with regard to the children, if the Church, apart from the jurisdiction of the Ordinary, comes in any way to the relief of those among them who wish to receive the Sacraments so as to permit of their doing so? It is to be feared that, seeing themselves through the action of their Bishop denied the benefit of the Holy Sacraments until they reach the age of fifteen years (when they leave school), they may not avail themselves of them in after years. Since the reservation deals with persons, withdrawing these persons from the confessor's delegated jurisdiction, it will be seen that he is powerless except to advise the children to approach the Sacraments in another diocese, which would in most cases be impossible for them to do. Regretting the sad deprivation and its consequences, the confessor asks what is to be done; and he wonders if the fulfilment of the divine precept of receiving the Holy Eucharist, as well as the Church's injunction of doing so, may rightly be prevented under such circumstances, seeing that the children, acting under the command and compulsion of their parents, commit no sin by attending the Government school.

Will the Editor of the *I. E. RECORD* kindly consider the case and offer the confessor some advice upon it? And will he finally direct him as to his duty or otherwise of asking boys and girls who (in a populous district) come to confession if they are attending a Government school.

MISSIONARIUS.

Our correspondent's difficulty arises, we believe, from

an erroneously drawn conclusion from the statement of his bishop that grave fear does not excuse from the reservation imposed by him in connection with attendance at State schools in districts where there are Catholic schools. According to the common opinion of theologians grave fear excuses from reservation in ordinary cases. They teach, however, that a bishop has power to make grave fear not be an excusing cause from reservation of episcopal cases when this seems good to him for the morals of his diocese. This, of course, applies only to grave fear which does not remove the guilt of mortal sin. Without mortal sin there is no reservation.

Now, the question arises whether or not the bishop of our correspondent has done anything more than prevent this grave fear from excusing from reservation in regard to attendance at State schools. Has he altogether withdrawn faculties for absolution of children who go to State schools in districts where there are Catholic schools, and who in doing so commit no grave sin by reason of fear? That a bishop can act validly in this latter way we do not deny, but we cannot without very strong proof believe that any bishop has done so. Our reasons for this view will supply our correspondent with an answer to his questions.

When a bishop withdraws faculties for the absolution of people who have committed no grave sin in the action because of which the faculties are withdrawn, the priest so far as these penitents are concerned is a *simplex sacerdos*, and cannot, consequently, absolve directly from any sins of these penitents *extra periculum mortis*. In this way he differs from the priest whose faculties are merely limited by reservation of grave sins. The latter retains power over the penitent so far as unreserved sins are concerned, and can, in certain contingencies, lawfully and validly absolve directly from these unreserved sins. If, then, our correspondent's conclusion be correct the children in question cannot *extra articulum mortis* obtain absolution from any sins, even in preparation for Paschal Communion, except they leave their diocese or go to the bishop or his

delegate for absolution. Even in the latter way they will not obtain absolution unless they promise to do a thing which, in the case, they are not bound to do—viz., to remain away from the State school when their going there is free from mortal sin owing to fear. Is it likely, we ask, that any bishop would place his subjects in so difficult a position?

Moreover, such action on the part of a bishop would place his priests in a very unenviable position. In populous districts where there are Catholic schools many children who frequent State schools come to confession. As our correspondent states, many of these children have committed no grave sin in going to the State schools owing to fear. How is the priest to know who are these children? He is bound to know them, else many of his absolutions will be invalid because of want of jurisdiction. They may not of themselves mention the matter, seeing that they committed no grave sin in going to the State school. It remains for the priest himself to ask the children of whose condition he is not aware whether or not they frequent State schools. So great would such a burden be we do not think that any bishop would impose it on his priests.

Unless, then, the priest has very certain proof that the bishop has withdrawn jurisdiction, even in the case of children who have not committed grave sin in going to State schools, we would advise him to regard the case as a case of reservation and nothing more, bearing in mind, however, that according to the regulation of the bishop grave fear which does not excuse from grave sin does not excuse from this reservation. If any doubt remains in the mind of our correspondent we advise him to consult his bishop, who can explain whether or not his action means more than we have suggested.

A DIFFICULTY ABOUT THE MANAGEMENT OF 'SHRINES'

REV. DEAR SIR,—A difficulty presents itself in the practical arrangements of a new form of devotion that has been adopted in many of our churches in the shape of (so-called) shrines.

According to the regulations usually met with, the candles to be used for burning in the 'shrine' are provided by the rector of the church in which the devotion goes on; and the persons whose piety prompts them to set up a lighted candle in the circle or pyramid of lights are directed to deposit a penny for each candle they take from the supply. The coins thus deposited exceed the market price of the candles, and when the devotion is largely patronised, a notable profit accrues.

Is there any ground on which this transaction might be considered exempt from the laws that forbid *negotiatio* to clerics? Does it make any difference whether clerics, in such a case, would acquire the profit for themselves or for their churches or charities?

J. C.

We have no hesitation in holding that the practice mentioned by our correspondent is not the *negotiatio* which is forbidden to clerics. *Negotiatio* is the purchase of an article of commerce and its subsequent sale at a profit, without any change being wrought in the article—or with a change brought about by the aid of hired labour. A mercantile transaction of this kind is forbidden to clerics in order to prevent them from taking undue part in secular pursuits to the detriment of their spiritual duties and to the serious scandal of the faithful. In judging of the lawfulness or unlawfulness of any transaction it is necessary to bear this end of the Church's law in mind.

Now, the end of the Church's law does not seem to hold with regard to the practice mentioned by 'J. C.' This practice does not so mix up a priest with secular pursuits as to take him away from his spiritual work. On the contrary, the practice assists the priest very much in giving life and strength to devotional exercises. The convenience of obtaining candles at a reasonable price in the church leads many to perform acts of devotion to the saints which they would not otherwise perform.

Nor is any scandal caused to the faithful by this action of their priest. We know from experience that the faithful look on this practice in an altogether different light from

that in which they look, for instance, on the keeping of a chandler's shop by a priest. In the latter case they certainly regard the priest as unduly taking part in secular pursuits, though in the former case they have no such view. The end of the prohibition not applying to the practice in question, we think it reasonable to conclude that the legislator does not wish to condemn it by the general law against *negotatio*.

Moreover, custom has by this time rendered the practice quite lawful, even if it were originally prohibited by the law. So long as the custom has not been reprobated by ecclesiastical authority there can be no difficulty in following it in practice.

The fact that more than the market price is charged for the candles does not interfere with our view. Either the additional charge is made for the convenience of having the candles at hand, or the people are willing to give a little more than the market price by way of donation to the shrine. In neither hypothesis does the end of the law apply. Custom allows both.

We do not think that the application of the profits to a charitable purpose would of itself prevent the practice from being *negotatio* in the prohibited sense. For instance, if a priest were to keep a shop for the purpose of profit, the application of the profit to pious or charitable objects would in no way relieve him from the violation of the ecclesiastical law. The end of the law would still demand abstention from such transactions.

CURATE HEARING CONFESSIONS IN A STRANGE CHURCH OF HIS DIOCESE

REV. DEAR SIR,—I would be much obliged for a solution of the following question through the I. E. RECORD.

Can a curate, who has faculties for the whole diocese, *lawfully* hear the confession of anyone turning up by chance to be heard in a strange church of that diocese where he happens to be saying Mass?

SASAC.

Even though a priest can validly hear confessions in a strange church, he cannot lawfully do so without the permission of the parish priest of the place. The question of our correspondent consequently resolves itself into this: Can a priest who has received permission from a parish priest to say Mass in a church reasonably consider that he has with that permission obtained leave to hear confessions of any penitents who may appear on the occasion? Permission to say Mass does not of itself contain permission to hear confessions. At the same time the circumstances of the case can indicate clearly enough that the desired permission has been granted. As a rule when a parish priest gives permission to a priest to say a Mass which belongs to parochial work, and in connection with which confessions are usually heard, it seems reasonable to conclude that the parish priest means to include permission to hear such confessions in the case of a priest having the faculties of the diocese. When, however, there is question of a Mass which does not belong to parochial work, or in connection with which confessions are not accustomed to be heard, it is scarcely reasonable to conclude that permission to hear confessions is also granted. In both cases we have said 'as a rule,' because local customs and personal motives can considerably modify the application of general principles to particular cases.

EXTREME UNCTION AND CONTAGION

REV. DEAR SIR,—It may not be generally understood among priests that doctors consider the oil used for Extreme Unction to be a favourable medium for propagating and conveying the bacteria of contagious disease; and that the finger employed in anointing the senses (particularly the lips) is very apt to deposit bacteria in the oil-supply, if dipped and re-dipped in the oil-stocks in the process of anointing an infected patient. It seems desirable, therefore, that the I. E. RECORD should set before its readers some expert instruction as to the best means of preventing this danger.

I have heard a doctor recommend that a priest, when he comes

to anoint a patient suffering from dangerous and contagious disease, should draw from the oil-stocks on the palm of his left hand sufficient oil for the entire anointing of the patient and use the oil thus separated.

J. C.

Two methods of avoiding danger of contagion are recommended by experts. Our correspondent mentions one of them. The priest anointing the patient can separate a small portion of the holy oil, and use that portion for the ceremony. The separation can easily be made by dipping a little cotton in the oil-stocks. Another satisfactory method at times adopted is the use of a suitable instrument for anointing. Conveniently prepared pieces of wood can be employed. A fresh piece can be used each time that a new application of the holy oil is required. All pieces thus used ought to be carefully burned after the ceremony to prevent danger of contagion, and to provide for the reverence due to the holy oil.

MARRIAGE OF 'VAGI' IN AN EXEMPT PLACE

REV. DEAR SIR,—Will you be good enough to have the following question answered in the next issue of the I. E. RECORD.

Can a parish priest give power to the member of a religious Order to marry *Vagi* in his own church, this church being within the parish, but exempt? In other words, is he *parochus* of the place where the ceremony takes place in the sense of the Council of Trent?

PAROCHUS.

A parish priest can validly assist at the marriage of *vagi* who are in an exempt place within the boundaries of his parish. He can consequently give license to a member of a religious Order to assist at the marriage in similar circumstances. We deduce this doctrine from the notion of a parish in the sense of the Council of Trent, as well as from the teaching of theologians. There is a case which, we hope, will make clear to our correspondent the truth of our

opinion. Suppose the case of a person who has acquired a domicile in a place by residing permanently within the precincts of an exempt monastery. Who has authority to assist at this person's marriage? It is undoubtedly the parish priest of the parish within which the monastery is situated. Hence the precincts of an exempt place belong to the parish in the sense of the decree *Tametsi*. Consequently the fact that *vagi* are in an exempt place does not withdraw them from the authority of a parish priest so far as marriage is concerned.

J. M. HARTY.

LITURGY

OBLIGATION OF READING RECENTLY-APPROVED OFFICES OF IRISH PATRON SAINTS

REV. DEAR SIR,—May I ask you to say, in an early issue of the I. E. RECORD, whether Irish priests who have not yet been provided with copies of the Roman Breviaries issued since 1903—and therefore containing the revised Irish Supplement—are bound to the recitation of the recently-approved Offices of the Patron Saints? I have heard it contended that as no regulation has so far been published in connection with the matter by the ecclesiastical authorities of the country, priests are still free to content themselves with the old Breviaries, and are not expected to go to the expense of procuring new ones. As the matter is of some practical importance, I shall be very grateful for an early reply.—Yours, etc.,

DUBIUS.

It is quite true that no general instruction of an explicit character has been so far published imposing the obligation of reading the newly-approved Offices of the Irish Patron Saints on the priests concerned. If we look into the matter, however, a little closely we shall ascertain that implicitly at any rate the Bishops have signified their wish that these Offices should be obtained at the convenience of the priests and recited on the days to which they are assigned, and in the places for which they have been

approved. In the first place it was from the Bishops the initiative came to have the cult, that was rendered to these saints in Ireland from time immemorial, recognized and confirmed by the Holy See; to have the lessons of the Second Nocturn (wherever it was possible to gather any facts of the saint's life) written and arranged, and, finally, to secure for them the necessary authoritative approbation of the Congregation of Rites. When, then, all these various stages were successfully reached, and the Decree was issued on the 7th September, 1903, granting the Offices and approving the Lessons, it was to be expected that they should be procured after a reasonable time and recited as they occur.

Then, when the last great rescension of the Roman Breviary was carried out under the auspices of Pius V., Clement VIII., and Urban VIII., the copies published before the Bull of 1631 were allowed to be used in some cases until they became exhausted and worn out. This exception was made on account of the obvious inconvenience that would be entailed if priests were obliged to procure the new editions at once. But no such inconvenience can arise in the present instance. For books are much cheaper now than they were two centuries ago, and, besides, it is not necessary to discard the older books. All that is required is to get the new edition of the Irish Supplement which has been brought out by Messrs. Gill and Son, and may be had at a mere nominal price. And even if it were necessary to get a complete set of Breviaries, containing all the Offices up to date, prescribed for Ireland as well as elsewhere, this want has been adequately supplied by the very handy, cheap, and complete edition of the Roman Breviary which has recently been published by the enterprising firm just mentioned. Messrs. Gill and Son's *pocket edition* of the Breviary is a marvel of cheapness, convenience, and completeness. It possesses many important features which cannot fail to enhance its value as a portable vacation Breviary. For instance, each volume contains all the Offices that can be transferred to the season

of the year when it is in use—thus obviating the necessity of having to recur, as is sometimes to be done in most editions, to a second or even a third volume. The arrangement, too, of the Psalms and of the Commemorations supplies many desirable facilities, while the general get-up, as regards type and paper, is enough to satisfy the most fastidious of readers.

We think, then, that every priest has no longer any excuse for not providing himself with the Offices of the Irish Patron Saints, and reading them when they occur, and are prescribed in the *Ordo*.

P. MORRISROE.

CORRESPONDENCE

A HOME FOR INVALID PRIESTS

REV. DEAR SIR,—I have read with great interest and no little sympathy the letter of a 'Wellwisher' on the above subject in the last issue of the I. E. RECORD. I cannot say at present I am sanguine of its success. Why have the Irish clergy so long neglected to found and establish such a home for all Ireland? Partial efforts have been made but not, I fear, with much success. It appears to me there is no aged deserving person for whom there is less sympathy in his old age than a good and zealous priest. This want of sympathy is owing, I dare say, to false friends, if not real enemies, who freely circulate that priests are rich or ought to be; while, if the truth were known, they are barely able to pay their debts, much less to pay for themselves in a home for aged priests. Some priests I know have made money, like others, by investing in speculative shares, while many priests would not invest in such shares for all the wealth of Ind.

Ought not a Home be provided for the latter class out of some Diocesan Fund, to maintain them at a moderate cost or entirely free if unable to pay? If such were the case, old and infirm priests would not cling so tenaciously to their parishes as they sometimes do, nor keep younger and more active men from entering on duties they are much better able to perform, and would in return find peace, happiness and contentment in the company of holy and venerable companions whose words and example would help to make their death-bed happy and their end peaceable.

VIATOR.

REV. DEAR SIR,—Sufficient evidence has been gleaned regarding the above to assure those interested in it of its perfect feasibility. That it should seem otherwise would be strange indeed, seeing the seeming ease with which homes can be provided for all others: the orphan, the penitent, the aged and infirm of every description.

Three means of effecting the desired object have found favour with those actively interesting themselves in it :—

1st. The renting, immediately, of a specially suitable house, nicely and fully furnished, beautifully situated on three acres near the city, and near the sea, and capable of accommodating eight priests at least. To secure it a guarantee that six or seven would avail of it is *now necessary*.

2nd. The forming of a Joint Stock Company, on similar lines to the Catholic Insurance Company lately established. With the sum of £2,000 subscribed in £5 shares one of three or four most suitable places, now on sale, could be purchased, furnished, and put in working order.

3rd. Possibly a priest might be found who, loving his brethren more than £2,000, which he might have the disposal of, would vest it in trustees for the purpose and secure a 'Home' for himself for the remainder of his life.

It may not be untimely to state a few things on which all seem agreed concerning the prospective Sacerdotal Home. The Home should be truly such, and neither more nor less than what the average priest is accustomed to. It should not be an eleemosynary or mercenary 'institution,' but a model home in the truest Christian sense. Hence, when more than eight or ten require accommodation, instead of providing it by further additions, it may be preferable to open another home. Hereby needed variety of location may be provided; as no one is expected to remain longer than he agreed to, and the fullest liberty commensurate with honour and propriety should be characteristic of an Infirm Sacerdotal Home.

ONE OF THE INTERESTED.

DOCUMENTS

RESOLUTIONS OF CATHOLIC CLERICAL MANAGERS' ASSOCIATION

A Special Meeting of the Central Council was held in Dublin, September 12, 1905, Right Rev. Dean Byrne, V.G., P.P., Duggan; and after the adjournment Right Rev. Mgr. Keller, V.G., P.P., Youghal; in the chair.

Present in addition :—Right Rev. Mgr. M'Glynn, V.G., P.P., Stranorlar; Very Rev. Canon M'Geeney, V.P., P.P., Crossmaglen; Rev. P. Keown, Adm., Monaghan; Rev. J. Doherty, Adm., Carnadonagh; Very Rev. H. Lavery, D.D., P.P., V.G., Belfast; Very Rev. John Curry, V.P., P.P., St. Mary's, Drogheda; Right Rev. Mgr. O'Donnell, D.D., V.G., P.P., Booterstown; Right Rev. Mgr. Murphy, D.D., V.G., P.P., Maryboro'; Right Rev. Archdeacon Kinane, V.G., P.P., Cashel; Very Rev. Canon Phelan, V.P., P.P., Slieverue; Right Rev. Mgr. Fahy, V.G., D.D., P.P., Gort; Right Rev. Mgr. Kelly, V.G., P.P., Athlone; Right Rev. Dean Barrett, V.G., P.P., Headford; Right Rev. Dean Staunton, V.G., P.P., Swinford; Very Rev. J. Corcoran, V.P., P.P., Portumna; Right Rev. Mgr. O'Hara, V.G., P.P., Crossmolina.

A telegram of apology was received from Very Rev. Father O'Farrell, V.G., P.P., Ardagh, and a very important letter from Archdeacon Hutch, V.G., D.D., P.P., Middleton.

The minutes of previous meeting were read and signed, and the correspondence in reference thereto was ordered to be inserted on the minutes.

On the motion of Rev. John Curry, seconded by Mgr. Fahy, it was unanimously resolved and passed in silence :—

'We desire to express our deep regret for the death of Mgr. Reddy, one of our Council, and for his loss to us. We direct our Hon. Secretary to transmit this vote of condolence to the Bishop of Ardagh and Mr. Reddy, M.P., brother of the deceased Monsignor.'

RESOLUTIONS.

1st.—That, inasmuch as the Bishops of Ireland have declared in their Resolution of June last,—

'We are distinctly of opinion that the amalgamation of

boys' and girls' schools beyond that which has hitherto been provided by the Rules of the National Board should be resisted : '

and, inasmuch as the Board of National Education, by a majority almost exclusively non-Catholic, persists in setting at naught the representations made to them from our Bishops, from the great majority of School Managers and Teachers, and from the Irish Members of Parliament, and the protest of six out of sixteen of its own body,

We advise all the Managers of National Schools in Ireland to unite in refusing to put in force the New Amalgamating Rules, by refusing to exclude boys from boys' schools, and by refusing to admit boys to girls' schools, except in accordance with the practice hitherto followed.

2nd.—We refuse to regard these objectionable Rules as binding on Managers, inasmuch as (a) they introduce a fundamental change in the system of National Education ; inasmuch as (b) they tend to the destruction of very many of the existing schools ; and inasmuch as (c) they will inevitably, in the not distant future, place most of the boys of Ireland, of all school-going ages, under the care of female teachers, and most of the girls of all school-going ages, in the same schools as boys, to the great detriment of education and morality.

Regarding, then, the New Rules in question as subversive of the existing system, and not considering them binding on us by reason of any undertaking we have given of carrying out the Rules and Regulations of the National Board, we suggest to Managers, in giving quarterly returns as to the observance of Rules, to except reference to these Rules when necessary, and we advise newly-appointed Managers to refuse an undertaking to carry them out when they apply to Schools under their management.

3rd.—That we thank the six Catholic Commissioners for their vigorous protest against the action of eight Protestant and two Catholic Commissioners, who persist in enforcing the New Rules on the Catholics of Ireland, in spite of the vehement remonstrances of their Bishops and Priests. We cannot understand the position of Catholic members of the National Board who have flouted the opinions of the Catholic body, and still

remain on the Board in the character of representing the Catholics of Ireland.

4th.—That we direct our Hon. Secretary to again request the Board to withdraw the objectionable Rules.

5th.—That, with the consent of the Bishops, a General Fund be raised to sustain, if necessary, those Managers who decline to allow the amalgamation of their Schools, in the spirit of the Fourth Resolution adopted by us at our Meeting of June 7th of this year, which binds us to support any Catholic Clerical Manager who resists amalgamation in the sense of our opposition.

6th.—That we vehemently protest against the withdrawal of fees for Irish as an extra subject in the Schools, and we call upon our fellow-Managers to devote, if possible, more attention than ever to the teaching of the National Language; and we press upon the members of the Irish Parliamentary Party the necessity of offering the most determined opposition to the withdrawal of these fees.

7th.—That we again protest against the unfair treatment of Ireland, financially, in the matter of Education; and we most strongly object to the policy by which certain favoured Schools, such as Model Schools, get more than their share of Educational Subsidy, to the detriment of less favoured and more deserving Schools, which have to be run on a policy of starvation.

8th.—We protest against the huge provision of £50,000 to provide a new Training College residence for the teachers of a small section of the people, while the just claims for building and equipment grants to the Catholic Training Colleges of Belfast, Limerick, and Waterford are ignored.

9th.—We protest against the unceasing chopping and changing for the past few years in the Commissioners' Rules and Programmes. We warn our people against any proposal to impose on local rates financial obligations for the building and equipment of schools, whilst millions are annually extracted from this poor country by over-taxation.

10th.—That copies of these Resolutions be sent to the Lord Lieutenant, the Prime Minister, the Chief and Under Secretaries, the Bishops of Ireland, the Irish Members of Parliament, the Irish Daily Newspapers, to the Secretaries of the Board of National Education, and to each Member of that Board.

NOTICES OF BOOKS

LUTHER U. LUTHERTUM. (II. Abteilung. *Quellenbelege*.)
Fr. Denifle, O.P. Kirchheim, Mainz, 1905.

THIS is the second part of the revised volume, and it contains the *pieces justificatifs*. Needless to say, it is a monument of erudition, in every line worthy of the reputation of the late author. In order to prove his thesis, viz., that Luther misrepresented the patristic and medieval interpretation of St. Paul's doctrine respecting justification by faith, Denifle gives copious extracts from no fewer than sixty writers. He devotes more attention to the scholastics, because Luther reviled them especially. It would be impossible to set the arch-reformer's ignorance and mendaciousness in clearer light than the great German Dominican has here done. Seeing the failure of Harnack, Seeberg, and some dozen other votaries of Luther to defend him, we may hope that their fictions about Luther's learning and love of truth are no longer to be obtruded on the public.

Considered as a piece of critical scholarship, Father Denifle's work is of rare excellence. He has given to the learned world for the first time the relevant portions of some unpublished commentaries on the Epistle to the Romans, and discovered glosses even on Peter Lombard's commentary. In addition to all this he has restored Gilbert de la Porrée's and Cardinal Hugh de St. Cher's commentaries to their rightful owners. He also throws new light on Robert de Melum and Pierre de Tarentaise (better known perhaps as Blessed Innocent V). Students of medieval theology and history will find a mine of knowledge in these pages. The learned author has had reason, as he remarks (Preface, p. xi.), to deplore the neglect with which the great medieval theologians are commonly treated at the present day. In the case of Protestant historians and writers this is perhaps not surprising; but Catholic ones should possess full and accurate knowledge. It is now placed within the reach of all by Father Denifle's own work which is likely to remain the standard authority on the important subject of which it treats.

In reference to his own remark about reliable information, perhaps it may be permitted to say that only a first-rate *savant* such as Denifle himself would know where to look for it, and then how to use it. He was a skilled paleographer and critic and historian, and he knew the contents of every great library in Europe. When he took up the study of a subject, he was thus able to employ means of getting at the truth, that are never dreamed of by the man of average acquirements. On every page of *Luther u. Lutherium* there is evidence of this. Let us hope that it will soon be translated into English.

F. N.

SEQUENTIA CHRISTIANA. Or, Elements of the Christian Religion. By Rev. Charles B. Dawson, S.J.

ALTHOUGH we have many works already on the teaching of the Catholic Church in matters of fundamental belief and universal practice, we can cordially recommend this latest accession to the number. It will be found excellent for the instruction of converts or catechumens. The chapters on the 'Notes of the True Church,' on the 'Supremacy and Infallibility of the Pope,' on 'Sacraments and Sacramentals,' and on each of the Sacraments in particular, are excellent. We would ask our readers to get this book and judge of its merits for themselves. We are sure they would find it useful.

PASTORAL MEDICINE : A Handbook for the Catholic Clergy.
By Alexander E. Sandford, M.D. New York : Joseph F. Wagner.

Pastoral Medicine has for its object to bring under the notice of the pastor those conclusions of medical science that will be useful to him in the discharge of his duties. Already several works of great utility have appeared on the subject. The work under review is written in English and is intended specially for priests in America. The author divides his work into three sections. In the first he deals with the question of hygiene, and gives some useful hints as to what the pastor should bear in mind from a hygienic point of view in the building and furnishing of schools, churches, hospitals, etc., also some useful hints on food, clothing, dwelling houses, cemeteries, etc.

The second section, entitled 'Pastoral Medicine,' is devoted chiefly to a description of various forms of disease, of the sources of infection, of the means of transmittance, of preventive remedies, and of some general principles of treatment in each case.

The third section deals with 'First Aid to the Injured,' and gives a detailed account of the best methods to be followed in almost all accidents that may occur.

Though taken as a whole the work will not add much to the experienced pastor's stock of information, yet it contains some useful hints, and will be helpful to the young and inexperienced—
P. M.

DE MINUS PROBABILISMO, seu de usu opinionis quae quis solide sed minus probabile esse judicat. Auctore Ludivico Wouters, C.SS.R., Theologiae Moralis professore. Parisiis : P. Lethielleux, 22, Via dicta Cassette.

WE congratulate the author of this little work on having produced a very clear and interesting treatise on a subject of great practical importance for moralists. The question the author proposes to himself to solve is this: When doubt arises in the mind of the individual as to whether a certain course of action is lawful for him or not, and when, after making due inquiry, his own opinion is that the act he contemplates performing is unlawful, though there is also a solid or probable reason for thinking it lawful, may he regard himself as free to perform the act?

According to the teaching very commonly received and found in most manuals of moral theology, in the foregoing circumstances where the point at issue regards solely the liceity or illicity of an act, it is always lawful to follow a probable opinion in favour of liberty, even though one may regard the opinion in favour of the existence of obligation as more probable. The greater portion of the author's treatise is devoted to a refutation of this—the main thesis of probabilism. His positive arguments are derived from three sources: (1) From the efforts made by several Popes, especially by Alexander VII, Innocent XI, Innocent XII, Clement XI, to extirpate probabilism from the teaching of the Catholic schools; (2) from the approbation given to the writings and moral system of St. Alphonsus; (3) from the obligation each individual is under of earnestly striving to make

his acts conform to the eternal law of God. In addition to these positive arguments the author deals in detail with the arguments put forward by probabilists in favour of their thesis, and undertakes to show that these are unsound.

Whether one agrees with the conclusions of the author or not, his work cannot fail to prove instructive and interesting. It is specially commendable for its clearness and simplicity of style and for the admirable manner in which the teaching of St. Alphonsus on the point at issue is presented. We have great pleasure in congratulating the author on his work and commending it to all who are interested in the subject.

P. M.

LA LIBERTÉ. Conférences et Retraite, Carême, 1904. Par E. Janvier. Paris : P. Lethielleux, 10, Rue Cassette.

The Lenten Conferences of 1904 in Notre Dame de Paris were devoted by M. l'Abbé Janvier to a continuation of his eloquent exposition of the principles of Catholic morals. In 1903 he dealt with the question of 'happiness'—man's last end. The conferences of 1904 dealt with the power we have of reaching that end—human liberty—and of the relation liberty holds towards happiness. In beautiful and eloquent language the whole teaching of the Church on the subject of human liberty is set forth in logical order in one compact treatise. As the attitude of the Church towards human liberty is much misunderstood and misrepresented by her enemies, l'Abbé Janvier devotes his first conference to a historical review of the struggle of the Church in defence of the dogma of human liberty against the assaults of heresy. From this he passes on to consider the arguments from reason and revelation on which the dogma rests. The dogma once established, the character, domain, the rule and rewards of liberty are eloquently pictured. The sermons of the 'Retraite' deal with the functions of conscience and the mutual relations between conscience and liberty.

The high praise bestowed upon the conferences and sermons by the Holy Father Pius X, whose letter is prefixed to the volume, is sufficient recommendation of the work for all Catholics.

P. M.

GRAMMAR OF PLAINSONG. By the Benedictines of Stanbrook. London: Burns and Oates. Price 2s. 3d. net.

SOME of the chief obstacles to the rapid restoration of the true Gregorian Chant to general use, are, ignorance of its history, of its true principles, and of its beauty; an exaggerated idea of the difficulty of its execution, and a prejudice against its supposed lack of melody and rhythm. This little grammar ought to go a long way towards removing each and all of these obstacles. The Benedictines of Stanbrook have already given us an excellent treatise on Gregorian Music, and in the preparation of this Grammar they have availed of much 'generous and invaluable assistance' from Dom Mocquereau and Father Bewerunge. These facts alone lead us to expect a masterly production. And so it is. It is concise, yet comprehensive, clear and most interesting.

As the aim of the little book is essentially practical, all historical dissertations and discussions are carefully avoided. At the same time there is a brief historical sketch of the origin, growth, decadence, and revival of the Chant, which is well calculated to promote that reverence and love which the Church's music so well deserves. Moreover, here and there through the book a historical remark is thrown in, which adds to the interest, and is helpful to the understanding and application of the principles and rules laid down.

The question of Rhythm, about which there has been a good deal of discussion and not a little misunderstanding, is treated in a scientific yet simple manner in Chapter V, which contains 'the general principles of rhythm, and some practical rules to secure the proper effect,' and also in a series of seven chapters forming Part II, where they who wish to make a deeper study of the question 'will find a detailed account of the principles underlying rhythm in general, and Plainsong rhythm in particular.' The subject is treated with admirable skill and simplicity. As far as theory goes nothing could be better. But the authors very properly warn us that in this, as in any other art, 'the student can scarcely hope to obtain satisfactory results from mere dry rules. He should study the rhythm practically by listening to a competent choir, accounting to himself the while, by means of his rules, for the various effects which he hears; he will find this exercise most profitable and a great saving of time.'

There is a good deal of valuable and practical instruction and information regarding the application of Tonic Sol-fa principles to Gregorian notation, the accompaniment of the chant, and the duties of the choir during High Mass and Vespers. The rules for the singing of prayers, epistle, gospel, etc., contained in the chapter on Liturgical Recitations, should be thoroughly known by every ecclesiastical student and every priest.

This little Grammar cannot be too strongly recommended. It is useful to those already skilled in Plainsong as well as to beginners, and persons who, through their exclusive acquaintance with modern music, are prejudiced against the chant, and have warped ideas as to the office of music in the Church's service, would probably have very different ideas on the subject after a careful perusal of the Stanbrook *Grammar of Plainsong*.

T. O. D.

BOOKS RECEIVED

Compendium Theologiae Moralis ad Mentem. P. Gury. Curà A. Bulot, s.j. Paris : Lecoffre.

De Opere Divini Exemplarismi. Auctore Ernesto Dubois, c.ss.r. Rome : Desclee, Lefebvre.

Lectiones Aesthetices seu Philosophia Pulchri et Artium. By Gelasius Lepore, o.s.a. Viterbo : Agnesotti.

L'Histoire du Texte et de la Destinée du Concordat de 1801. Par l'Abbé Em. Sévestre. Paris : Lethielleux.

The Holy Catholic Church : Her Faith, Works, and Triumphs. By a Convert. London : Burns and Oates.

Lives of the English Martyrs. Vol. II. By Dom Bede Camm, o.s.b. London : Burns and Oates.

The Spirit of Sacrifice. From the Original of Rev. S. M. Giraud ; revised by the Rev. Herbert Thurston. New York : Benziger Brothers.

The Divine Idea of Human Dress. By William Marshall. London : Elliot and Stock.

Rez Meus. By the Author of 'My Queen and my Mother.' With a Preface by the Right Rev. Bishop Hanlon. Westminster : Art and Book Co.

L'Année des Malades. By Ctase de Flavigny. Paris : Lethielleux.

The Seraphic Keepsake. By Reginald Balfour. London : Burns and Oates.

The Great Problem. By S. J. London : Elliot and Stock.

Certainty in Religion. By Henry H. Wyman. New York : Columbus Press.

Short Exercises during Holy Mass and a Month's Thoughts on Death. From the French of A. R. P. London : Burns and Oates.

Letters on Christian Doctrine. By F. M. de Zulueta, S.J. London : Washbourne.

The Senior Lieutenant's Wager and Other Stories. By Various Writers. New York : Benziger Brothers.

Saint Colomban. Par L'Abbé Eng. Martin. Paris : Lecoffre.

The Mirror of St. Edmund. By Francesca M. Steele. London : Burns and Oates.

The Crux of Pastoral Medicine. By Andrew Klarmann. New York : Pustet & Co.

OUR EXCHANGES

The New York Review—June-July.—‘The Spirit of Newman’s Apologetics,’ Wilfrid Ward ; ‘Catholicity and Free Thought,’ George Fonsegrive ; ‘Scotus Redivivus,’ James J. Fox, D.D. ; ‘Holtzman’s *Life of Jesus*,’ Cornelius Clifford ; ‘The Church and the Soul,’ Joseph M’Sorley, C.S.P. ; ‘Man Versus the Cosmos,’ Francis P. Duffy, D.D. ; ‘Recent Views on Biblical Inspiration,’ James F. Driscoll, D.D. ; ‘Studies on the Synoptics,’ Francis Gigot.

The American Catholic Quarterly Review. Philadelphia—July.—‘The Educational Fact,’ Rev. Timothy Brosnahan, S.J. ; ‘Catholicity and Socialism,’ Rev. William Kirby, Ph.D. ; ‘The Testimony of the Original Apostles to the Fact of the Resurrection,’ Rev. Charles Aiken, S.T.D. ; ‘The Newly Discovered Sayings of Jesus,’ Rev. A. J. Maas, S.J. ; ‘A Provençal Renaissance,’ John J. O’Shea ; ‘Gerald Griffin,’ E. P. Stanton ; ‘A Medieval Medley,’ Darley Dale ; ‘Ancient Scottish Devotion to Mary,’ Dom M. Barrett ; ‘Ancient Commerce of the Phœnicians,’ Rev. J. D. Murphy ; ‘Who are the Real Theologians ?’

Rev. Henry Woods; 'Inside the Aglipayan Church,' Rev. A. Coleman.

Razón y Fe. Revista Mensual Redactada por Padres de la Compañía de Jesús.—Agosto.—'El Eclipse Total de Sol,' M. Martiney; 'Miguel de Cervantes y Lope de Vega,' J. M. Alcardo; 'La Transformación del Japon,' N. N.; 'La Teología Católica en el Siglo XIX,' A. Pérez; 'Municipalización de los Servicios Públicos,' L. Challaud.

The Catholic World.—New York—September: 'Modern Psychology and Catholic Education,' Edward A. Pace; 'The Limits of the Development Theory,' George Tyrrell, s.j.; 'The Weaver,' N. F. Degidon; 'Cura Animarum,' Vincent M'Nabb, o.p.; 'Her Ladyship,' Katharine Tynan; 'Vox Scientiae,' M. T. Waggaman; 'The Founder of Modern Croatia,' Ben Hurst; 'Bruges,' Ellis Schreiber; 'Abbot Gasquet's New Book,' Ethelred Taunton; 'The Rose of May,' A. W. Corpe.

The Messenger West Sixteenth-street, New York—July.—'Morality in Wall Street,' Thomas F. Woodlock; 'The Causes of National Success,' D. Lynch, s.j.; 'By Reason of Thy Law,' Mary T. Waggaman; 'Instinctive and Intelligent Activity,' H. Muckermann, s.j.; 'In Cordoba,' Thomas Walsh; 'Congregational Singing,' Angela Gallagher; 'The Laborers,' Mary Elizabeth Blake.

Civiltà Cattolica—2 Settembre.—'Il Miracolo di San Genaro'; 'I Mali Effetti delle Secolarizzazioni'; 'Il Così Detto Problema Religioso.'

DOES THE END JUSTIFY THE MEANS?

THE fact that calumnies against the Catholic Church have been refuted from age to age according as they made their appearance is no guarantee that they will not be repeated whenever the hope is indulged that the refutation has been forgotten. As the best way to meet error is to confront it with truth, the defenders of the Church have ever gone upon the principle that false accusations should not be allowed to go unchallenged, but that they should be repelled and disproved lest anyone should think that silence meant acquiescence, or that Catholics are insensible to the dignity and good name of the Church of Christ. There are sometimes, no doubt, charges so base made by persons so vile that they carry with them their own best refutation, and the less notice that is taken of them the better. But when charges are made by people whose position and rank ensure them a hearing, and whose motives are regarded by many as disinterested and pure, then it behoves those whom the Church has called into her service to go forward in her defence, and with all the armour of learning, courage, and faith, to do battle in her cause. This has been done in a very striking way in a case that has recently been decided in the German law courts.

Amidst the reserve supply of stale and antiquated charges one of the most seasoned and worn out is that the moralists of a great Order in the Catholic Church teach the infamous doctrine that 'the end justifies the means,' that as long

as a man considers the end to be obtained praiseworthy and good he need not hesitate to commit any crime in attaining it. Thus, for instance, arson, perjury, murder, cruelty, would be quite legitimate if committed in the interests of the Church, or of any political object which the author of the crime regarded in his conscience as a good one. It is evident that if this corrupt and wicked teaching could be brought home to the Jesuits it would mean not only their ruin, but the ruin of the Church in which they hold so great and prominent a place.

And yet it may be said to be one of the commonplaces of modern English reviews and magazines to take this imputation as justified and legitimate. It is, indeed, hard to blame the half-educated craftsmen and craftswomen of fiction for indulging in this monstrous calumny, when it has become almost a tradition in English letters and can invoke in its favour some of the greatest names in English Literature.

To say nothing of the historians, theologians, and commentators of Scripture, who are by profession antagonistic to Catholics, we find poets, essayists, and novelists propagating this shocking calumny, and bringing it down to the level of the people in all its wickedness.

One of the most popular English poets of the Restoration period was John Oldham; and one of the causes of his great popularity during a certain number of years was his *Satire on the Jesuits*. In this scandalous effusion he pours out all the hatred of his soul on the heads of the sons of St. Ignatius. The impartial frame of mind in which he approaches his subject can be judged from his opening lines :—

It is resolved. Henceforth an endless war
I and my muse with them and theirs declare.
Whom neither open malice of the foes,
Nor private daggers, nor St. Omer's dose,
Nor all that Godfrey felt or monarchs fear
Shall from my vowed and sworn revenge deter.

In his wild interpretation of the 'Will of St. Ignatius,' he sums up its teaching as follows :—

Teach how the priest pluralities may buy
Yet fear no odious sin of simony.

Bid thieves rob on, the boisterous ruffian tell
He may for hire revenge, or honour kill.
Let griping usurers extortion use ;
No rapine, falsehood, perjury refuse ;
Stick at no crime.

A small bequest to the Church can all atone,
Wipes off all scores, and heaven and all's their own.

I well remember what a sensation I felt in my boyhood days when engrossed in the novels of Sir Walter Scott, I came upon a character in *Rob Roy* named Rashleigh Osbaldistone. This man, if not a Jesuit himself, was represented as having been trained by the Jesuits at St. Omer. He was a villain of the deepest dye, who stopped at no crime to accomplish his ends.

In that eloquent essay of Lord Macaulay on '*Ranke's History of the Popes*,' which is read in all our schools, the following passage will be remembered :—

In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering blocks, Jesuits were to be found under every disguise, and in every country; scholars, physicians, merchants, serving men; in the hostile Court of Sweden, in the old manor-houses of Cheshire, among the hovels of Connaught, arguing, instructing, consoling, stealing away the hearts of the young, animating the courage of the timid, holding up the crucifix before the eyes of the dying. *Nor was it less their office to plot against the thrones and lives of apostate kings, to spread evil rumours, to raise tumults, to inflame civil wars, to arm the hand of the assassin.* Inflexible in nothing but in their fidelity to the Church they were equally ready to appeal in her cause to the spirit of loyalty and the spirit of freedom. Extreme doctrines of freedom and extreme doctrines of liberty, the right of rulers to misgovern the people, the right of every one of the people to plunge his knife in the heart of a bad ruler, were inculcated by the same man according as he addressed himself to the subject of Philip or the subject of Elizabeth. Some described these divines as the most rigid, others as the most indulgent, of spiritual directors. And both descriptions were correct. The truly devout listened with awe to the saintly

morality of the Jesuit. The gay cavalier who had run his rival through the body, the frail beauty who had forgotten her marriage vow, found in the Jesuit an easy well-bred man of the world who knew how to make allowance for the little irregularities of people of fashion.

This is the conception of the Jesuits that is undoubtedly entertained by the great majority of those who speak for the Protestants of England. It is the conception also which English writers are doing their level best to get the Irish people to share.

My attention was recently called to two novels which are exhibited at all our railway bookstalls, and on the counters of most of our booksellers; and as they are sold for sixpence, I have no doubt they have found their way into many a Catholic family circle in Ireland. So true is it that vast numbers of Irishmen and women are willing to pay for the corruption of their homes and to make fortunes for the enemies of all that they should be expected to hold sacred.

The first of these novels is entitled *John Inglesant*, by Mr. J. H. Shorthouse. It may be said to be from beginning to end a diatribe against the Jesuits, attributing to them the meanest of vices, and endeavouring to fasten on them the most corrupt principles of morality. The second is entitled *The Velvet Glove*, by Mr. Seton Merriman, a voluminous writer, whose antipathy to the Catholic Church is nothing short of a disease. Here is how Mr. Merriman speaks of what he is good enough to describe as the political Jesuit:—

William the Silent was assassinated by an emissary of the Jesuits. Maurice of Orange, his son, almost met the same fate, and the would-be murderer confessed. Three Jesuits were hanged for attempting the life of Elizabeth, Queen of England; and later, another, Parry, was drawn and quartered. Two years later another was executed for participating in an attempt on the Queen's life; and at later periods four more met a similar just fate. Ravallac, the assassin of Henry IV of France, was a Jesuit.

The Jesuits were concerned in the Gunpowder Plot of England, and two of the fathers were among the executed.

In Paraguay the Jesuits instigated the natives to rebel

against Spain and Portugal ; and the holy fathers, taking the field in person, proved themselves excellent leaders.

Pope Clement XIV was poisoned by the Jesuits. He had signed a Bull to suppress the Order, which Bull was to 'be for ever and to all eternity valid.' The result of it was 'acqua tofana of Perugia,' a slow and torturing poison.

Down to our own times we have had the hand of the Society of Jesus gently urging the Fenians. O'Farrell, who in 1868 attempted the life of the Duke of Edinburgh in Australia, was a Jesuit sent out to the care of the Society in Australia.

The great days of Jesuitism are gone, but the Society still lives. In England and in other Protestant countries they continue to exist under different names. The 'Adorers of Jesus,' the Redemptionists, the Brothers of the Christian Doctrine, the Brothers of the Congregation of the Holy Virgin, the Fathers of the Faith, the Order of St. Vincent de Paul—are Jesuits. How far they belong to the heart and not to the head, is a detail only known to themselves. Those who have followed the contemporary history of France may draw their own conclusions from the trials of the case of the Assumptionist Fathers.

'Los mismos perros, con nuevos cuellos,'—said Sarrion to any who sought to convince him that Spain owed her downfall to other causes, and that the Jesuits were no longer what they had been. 'The same dogs with new collars.' And he held that they were not a progressive but a retrogressive society ; that their statutes still hold good.

'It is allowable to take an oath without intending to keep it when one has good grounds for so acting.'

'In the case of one unjustifiably making an attack on your honour, when you cannot otherwise defend yourself than by impeaching the integrity of the person insulting you, it is quite allowable to do so.'

'In order to cut short calumny most quickly, one may cause the death of the calumniator, but as secretly as possible to avoid observation.'

'It is absolutely allowable to kill a man whenever the general welfare or proper security demands it.'

If any man has committed a crime, St. Liguori and other Jesuit writers hold that he may swear to a civil authority that he is innocent of it, provided that he has already confessed it to his spiritual father and received absolution. It is, they say, no longer on his conscience.

'Pray,' said the Founder of the Society, 'as if everything depended on prayer, and act as if everything depended on action.'

This is the ignorant and brutal form in which the

tradition is now propagated amongst us. It is intended, of course, to injure the Jesuits in the first place, and, through them, the Church. Many persons who read such stupid books as that in which this passage occurs are, no doubt, entirely uninfluenced by them and take their impotent and disreputable calumnies as coming from a corrupted source. Some there may be who are not so well fortified against the shafts of the enemy. These historic charges have been refuted hundreds of times by Catholic writers¹; and when they were recently revived in Germany they were met by a learned Jesuit who vindicated his Order and his Church in a form that is not likely to be forgotten.* It was in Germany, too, that the scandal-mongers came to grief most signally in reference to the moral teaching as well as to the acts of the Jesuits.

Count Paul Hoensbroech was a young Prussian nobleman who belonged to a Catholic family of old standing and repute. At an early age he joined the Jesuit Order, in which he was ordained a priest, and had, I believe, made his solemn vows. Finding the discipline of the great Society too irksome and severe he became gradually dissatisfied with his lot in the world, and ultimately not only left the Jesuits but left the Church. In the early days of his apostacy he spoke in very complimentary terms of his former associates, praised their zeal, their disinterestedness, their personal character, and described their institution as a great and admirable organization which aimed at the noblest ends.³ He professed himself satisfied, however, that their conception of Christianity and their general methods of promoting it were not in conformity with the Gospel, and to prove how disinterested his own motives were, and how much more in harmony with the precepts and example of the Apostles, he took unto himself a wife, and like his countryman, Martin Luther, trampled under his feet his cloth, his profession, and his vows.

¹ See *Jesuits in Conflict*. London: Burns & Oates, 1873. Also *The Jesuits, their Foundation and History*. London: Burns & Oates, 1879.

² *Jesuiten-Fabeln. Ein Beitrag zur Kulturgeschichte*. By Bernhard Duhr, S.J. Freiburg im Breisgau: Herder, 1904.

³ *Mein Austritt aus dem Jesuiten Orden*. *Preuss. Jahrbuch*, May, 1893.

It was not to be expected under the circumstances that he would long continue in the moderate frame of mind he displayed on his exit from the Society. Carried away by the desire of justifying his conduct and pleasing the sect which he had joined he gradually became one of the most active and violent enemies of the Catholic Church in Germany. In the year 1903, he published an article in a German monthly review, the *Deutschland*, in which he formally undertook to prove that the Jesuits taught the famous maxim, 'The end justifies the means.'¹ To suggest, like Sir Walter Scott in some of his romantic novels, that individual Jesuits act on this principle, or, like Lord Macaulay in his romantic essays, that individual Jesuits had 'armed the hand of the assassin,' was bad enough; but to proclaim that the moral teachers of the Jesuit Order actually taught the lawfulness of the maxim was a thing from which writers careful about their reputation had hitherto recoiled. Individual cases could be dealt with, and have been dealt with, by Catholic historians wherever the enemies of the Church have ventured to put them forward; but even if an individual Jesuit had been proven guilty of acting on the maxim nothing more would follow than that an individual Jesuit had proved himself worthy of the execration of mankind. The Church could not be held responsible for the crimes of an individual who had departed from her teaching. It is, I need not add, a much more serious thing to assert that the moral teachers of an Order that has been so frequently approved by the Popes, and has enjoyed to such a great extent the confidence of the supreme rulers of the Church, have laid down in their textbooks and treatises on morals this maxim which would justify the most atrocious crimes.

But fools step in where wise men fear to tread. Count Hoensbroech was foolish enough to assert that not only did the Jesuit moralists teach the famous maxim, but that it formed one of the fundamental principles of 'Ultra-

¹ 'Der Zweck heiligt die Mittel als Jesuitischer Grundsatz Erwiesen.' *Monatschrift Deutschland*, July, 1903.

montane Immorality, and of Jesuitical Antichristian teaching.' The apostate, however, kept wide of the mark in his article. He indulged in general denunciations and general assertions without advancing any proofs. He quoted, indeed, a few passages out of their context from the Jesuit theologians, and distorted their meaning, but gave no proof whatever that the maxim he attributed to the Jesuits had been taught by them.

Soon after the appearance of this article an important meeting of German Catholics had assembled at Rixdorf, near Berlin, and at that meeting a Catholic priest—Father Dasbach of Treves—issued a challenge which is destined to have a place in history. He undertook to pay the sum of 2,000 florins to Count Hoensbroech, or anybody else, who would quote for him a single passage from the writings of the Jesuit moralists in which the maxim in question was taught either literally or in substance.

Who is Father Dasbach? ¹ Father Dasbach is one of the best known and most widely respected priests in the German Empire. He is now, I believe, a Canon of the Cathedral of Treves, and a member of the Prussian Parliament. He is one of the heroes of the 'Kulturkampf,' having taken a foremost part in the struggle against Bismarck, when that unscrupulous statesman declared war upon the Church. In those days the German Catholics were but ill-prepared for the battle. They had no Press. They have now upwards of 450 organs of opinion circulating throughout the Empire, a great number of them being daily newspapers, and no less than ten of these appearing twice a day; but when the campaign was opened by Bismarck they were, to a great extent, at the mercy of organs like the *Irish Times*, which were received wholesale in Catholic houses. Dasbach was one of the first to realise the value of the Press in a contest for life or death. He accordingly established no less than six Catholic newspapers in Treves and the neighbouring towns and cities. He founded also the 'Augustinus Verein,' an association for the develop-

¹ See *Catholiques Allemands*. By A. Kannengieser, pp. 129-135.

ment and diffusion of the Catholic Press, which helped the foundation of newspapers all over the country.

In those days the peasants in the Rhineland were harassed by usurers, mostly Jews, who swarmed over the Catholic districts, and made fortunes out of the embarrassment of innocent and helpless farmers. When a cow died which the struggling peasant found it impossible to replace, the usurer came along and offered him £10 to buy a cow, on condition that he would sign a bill for £15, payable in six months. Too often the proposal was accepted, and the debtor, paying cent. per cent. for money borrowed, soon found himself in the clutches of a creditor from whom there was no escape. If he could not pay he was sold out, and if allowed to remain in his homestead at all, remained as the tenant and victim of the usurer.

To counteract this unfortunate state of things Father Dasbach founded the 'Bauernverein,' or Peasants' League, the object of which was to give legal assistance and all other protection to the farmers in distress. Owing to the intervention of this league an enormous number of prosecutions were dismissed and a still greater number of cases settled out of court. It put an end, in the neighbourhood of Treves, at all events, to the reign of the usurer.

Father Dasbach next organized an agricultural bank, which undertook to lend money to farmers at a reasonable rate of interest. They were charged by Jewish money-lenders at the lowest ten or fifteen per cent. The new bank would charge in no case more than five. The capital of the bank on starting was 30,000 marks, or £1,500. It is now well over 1,000,000 marks, or £50,000. Another source of profit to the usurers was the insurance of houses, goods, and cattle. Here also Father Dasbach intervened, got the Catholics of Treves to found an insurance society of their own, which gives such favourable terms and is satisfied with such small profits that it has driven all others practically out of the field. Taking them all together the various societies founded by Father Dasbach count no less than 100,000 members.

This was the man who issued his memorable challenge

at the meeting in Rixdorf in 1903, to Count Hoensbroech and his supporters. He repeated his challenge in a further declaration made on the 19th of April, 1903, and added that the maxim, 'The end justifies the means,' should be understood in the sense in which it is attributed to the Jesuits, namely: 'That any action morally bad in itself becomes morally lawful when it is performed for a good end.' Count Hoensbroech accepted the challenge, and accepted the interpretation to be put on the maxim.

The next thing was to select a competent tribunal to decide the case. Various names were mentioned on one side and the other, and a good deal of discussion arose in the newspapers and reviews as to the fitness of the persons proposed. There is a regular literature on the subject—articles, pamphlets, and even books. Father Dasbach appealed to several Protestant professors in the universities to act as judges, but they refused. The Catholics suggested on the other hand were rejected by Hoensbroech.

The impossibility of coming to an agreement was soon apparent. When Count Hoensbroech had produced his pamphlet, and what he regarded as his proofs, he claimed the money. Father Dasbach denied the validity of the proofs and refused to pay. It was then agreed that Count Hoensbroech should take action in the Civil Courts to obtain the 2,000 florins, and that Father Dasbach should defend the action and abide by the consequences. It was a case of Hoensbroech Plaintiff, and Dasbach Defendant.—Hoensbroech *versus* Dasbach.

The case was tried in the Civil Court of Treves amidst great excitement and expectations on one side and the other; but the Court decided, on the 7th of June, 1904, that the matter brought before it was not a prize-problem but rather a wager, and that, as the German Courts took no cognizance of wagers, the action should be dismissed with costs.

This decision was naturally unsatisfactory to both parties, and Hoensbroech appealed against it to the Provincial Court at Cologne. On the 30th of March, of the present year, the High Court at Cologne, after having gone

fully and carefully into the case, gave its solemn decision. It was to the effect that the action was not a case of wager, that neither of the parties had entered into the contest in the form of a bet, that the Court was obliged to go into the merits of the case, to consider, investigate, and weigh the proofs brought forward by Hoensbroech, and that they found that Hoensbroech had not proved his case, and they dismissed the action with costs.

The text of the judgment is too long to be quoted here, but I cannot refrain from quoting the principal passage in it :—

The *thema probandum* is fixed with precision. He who claims the prize publicly promised by the defendant must have shown that, in some passage of the Jesuit writings, the principle is explicitly and formally expressed, 'any action morally bad in itself becomes lawful when performed for a good end.'

The plaintiff affirms that he has given the necessary proof in his pamphlet, *The End Justifies the Means*, and in the oral discussion he has expressly asserted that in the passages extracted from the Jesuit authors, and quoted by him, the maxim is formally expressed according to the sense here in dispute. It is a fact, however, that in this he contradicts another declaration of his made on the 20th of April, 1903 (page 97 of his pamphlet), in which he says: 'In the passages quoted from the writings of the Jesuits, naturally there is no question, and can be no question, of all and every act that is evil in itself, but, as I shall show, of certain specific actions of their nature evil, that are said to become morally lawful when performed for a good purpose.' Now, as stress is laid on this declaration it is necessary to examine, in this sense, the extracts from Jesuit writings submitted to us by the plaintiff.

With regard to the text and the translation, the parties agree in so far that the plaintiff accepts the text and translation given by the defendant in his pamphlet, *Dasbach against Hoensbroech* (Treves, 1905) and of the passages appositely quoted from Sa, Tolet, and Mariana, in whatever points they differ from the translation of the plaintiff himself. There is no necessity, therefore, to insist on the proofs demanded by the plaintiff as to the accuracy of the text.

The Court, then, has to examine whether in the extracts from the writings of the Jesuits the maxim in dispute is to be found in the sense above indicated, that is to say, expressly and formally, and not virtually; or if it is contained in these extracts formally or virtually in any general sense; and as examination of the material submitted, to be made within

the defined limits, does not require the knowledge of any special science or of distant events, the intervention of learned specialists was not necessary, and the tribunal finds itself, according to the state of the case, in a position to formulate its judgment. Now, in the material submitted to us by the plaintiff there is not a single passage in which the maxim is expressed, 'Any action bad in itself becomes lawful when performed for a good end.' All the passages quoted by the plaintiff treat exclusively of single and specific actions, and the question is examined and decided by the Jesuits as to whether these actions, in certain well defined conditions, are lawful.¹

The Court, then, takes up one by one the passages that are quoted from the Jesuit authors—Vasquez, Sanchez, Becano, Laymann, Castropalao, Escobar, Tamburini, Voit, Sa, Toletto, Mariana, Gury, Palmieri, and Delrio.

These authors, like many other writers on moral questions, both Catholic and Protestant, inquire whether it may not be lawful to advise a man determined to commit a grave crime to be satisfied with some minor offence against the moral law. It is not a question of the moral value of the act, but of the lawfulness of advising it. If, for instance, a friend has decided to murder his enemy, is it lawful to exhort him to be satisfied with giving him a horse-whipping instead? There is a case in point in Genesis (xxxvii. 20-24). Joseph's brethren are determined to kill him. Ruben advises them not to kill him but to throw him into a pit. Was it lawful for Ruben to advise that Joseph should be thrown into a pit in order to save his life? Or, again, if a father suspects his son of robbing him, may he leave money in his way to tempt him and keep him at the same time under observation? Hoensbroech had twisted the answers given to questions of this kind into a general law of morality, and proclaimed that he had proved that the Jesuits, virtually at least, taught that it was lawful to do evil that good might come and that the end justified the means. This, however, did not satisfy the Court of Cologne, for the judgment concludes:—

The plaintiff has consequently not supplied the proofs

¹ See *Koelnische Volkszeitung*, March 30, 1905; also, April 1-10.

demanding by the defendant in his public challenge. His claim for the prize is therefore unfounded, and the appeal against the sentence of the Court below, which rejected the hearing, on a point of law, is now rejected on the grounds of fact.

It must be said to the credit of the more respectable Protestant newspapers in Germany, and of some of the most learned Protestant university professors and public men in the Empire, that they heartily congratulated Father Dasbach on the result of the trial. They are sick of such methods of controversy as that employed by Hoensbroech, with the Protestant Associations of Germany (the *Deutsche Protestantenverein* and the *Evangelische Bund*) at his back. They described the charge as ignorant and silly. Dr. Ohr, of the University of Tübingen, wrote in the *Frankfurter Zeitung* (9th April, 1905) ¹:—

I believe that all honest men must come to the same conclusion as the tribunal of Cologne and Father Dasbach, when the maxim is taken in its general sense. When taken in the restricted sense there is nothing in it peculiar to the Jesuits. It is a principle universally recognized in ethics by the moralists of every creed. . . . Hoensbroech quotes a passage from Palmieri where he says that 'it is lawful to wish for the death of a heretic for the general good and the salvation of many.' If in these words we discover the maxim, 'The end justifies the means,' it is surely as clearly contained in the words of St. Paul (Galatians v. 12), 'I would they were even cut off who trouble you.' Many of the German reformers, Luther included, did not confine themselves to the wish.

Dr. K. Jentsch, a well-known free-thinker, wrote ² that Hoensbroech 'had only made himself ridiculous.'

Many persons, even at the present day, are influenced in their judgment on this very subject by the *Provincial Letters* of Pascal; but it must be remembered, in the first place, that Pascal makes no such gross and sweeping charges against the teaching of the Jesuits as Hoensbroech and his English imitators; and, in the second place, that he acted, when writing these letters, under the influence of the Jansenists, with whom he was at that time very

¹ See *Koelnische Volkszeitung*, April 10, 1905.

² In *Die Zeit* of Vienna, January 4, 1905.

closely associated. The Church has long since decided between the Jansensists and their opponents; but whilst many still read a work that has come down to them under the ægis of an illustrious name, but few take the trouble to read the replies of those who were attacked.¹ A similar observation might be made in the case of the Italian philosophers Gioberti and Rosmini,² who wrote under the stress of political feeling.

Nobody will or can contend that individual Jesuit theologians at one period or another did not hold views that were rejected not only by the common voice of theologians outside their own Order, but by the most distinguished Jesuit theologians themselves. Nor will anybody say that in the long and glorious history of the Jesuit Order there have not been members of it, at rare and distant intervals it must be said, who proved unworthy of their name and state, Hoensbroech amongst the number. I might even go so far as to say that it would be against nature itself if Jesuits were not sometimes influenced in their estimate of men, of books, of movements, of opinions, and of institutions, by what they conceive to be the interests of the Order to which they have consecrated their lives. Why should they not? Cannot the same be said of every order and of every class in Church and State? Why should those who look upon the interests of their Order as convertible with the interests of religion be alone required to go against the universal law? But from these facts there is a long cry to the tirades of John Oldham in the seventeenth century and of Paul Hoensbroech and Seton Merriman in the twentieth.

J. F. HOGAN, D.D.

¹See *An Answer to the Provincial Letters* by some Fathers of the Society in France.

²In the *Gesuita Moderna* and the *Cinque Piaghe*.

THE STUDY OF IRISH HISTORY

I.

‘ **I**N Ireland we can make no appeal to patriotism ; we can have no patriotic sentiments in our school books, no patriotic emblems in our schools, because in Ireland everything patriotic is rebellious.’ So said a ‘desponding’ English statesman to Mr. Goldwin Smith some forty years ago. It was an extraordinary commentary upon English rule in our country. In 1831, a system of Government schools was established in Ireland. In these schools, the national history was not taught ; but the schools were called ‘National’ Schools,—a pretty conceit. Why was not Irish history taught ? Mr. Goldwin Smith’s friend has answered the question. The teaching of Irish history is a ‘patriotic’ duty ; but in Ireland, ‘everything patriotic is rebellious.’ Therefore, Irish history in the Irish National Schools was banned. The children, however, were allowed to console themselves by singing a hymn which has, at all events, become historic :—

I thank the goodness and the grace,
That on my birth have smiled,
And made me in these Christian days,
A happy English child.

Things have no doubt improved since. Dr. Joyce’s admirable *Child’s History* is now tolerated as a class book. But is Irish history, even at this hour, taught *bona fide*—taught thoroughly—taught courageously, in the ‘National’ Schools ? I visited one of these schools several years ago. I said to the teacher—a very intelligent man—‘Well, you can teach Irish history now ?’ ‘Oh, no,’ he replied, ‘we cannot.’ ‘Why,’ I said, ‘you have Dr. Joyce’s book ; don’t you teach history out of it ?’ ‘No,’ he again replied ; ‘we can only use it as a reading book.’ I could not help exclaiming, ‘Wonderful are the ways of English Government in Ireland.’ The incapacity of our English rulers to do anything in the right way is extra-

ordinary. An Irish history book is at last admitted into the Irish National Schools ; but Irish history is not allowed to be taught out of it. I said to the teacher, ' Your school is situated in a district which bristles with historical associations. The way assuredly to teach history is to tell children the stories associated with places well known in the districts where they live. The Yellow Ford, Benburb, Tara, the Boyne Valley (rich in historic store), Limerick—these places should be more than mere names to the children of Ireland. The story of every district in which every National School is situated, should be made familiar to every child in that school ; that is the way to teach Irish history.' The teacher's eyes sparkled with intelligence, and I think with national pride ; but he smiled, and said nothing.

I remember, when I was a boy, being present in the court-house in my native town, when a number of youths were brought before the magistrates, charged with sedition, or treason, or something of that kind. They had been ' marching,' the constable said, ' keeping step, obeying the word of command,' and so forth. The youths were defended by a well-known Clare lawyer, Michael Kenny, of Freagh, and I sat by his side during the trial. He cross-examined the constable :—' Had these youths any munitions of war ? ' ' No.' ' Any artillery ? ' ' No.' ' Pikes ? ' ' No.' ' Come, there was a blunderbuss among them, at all events ? ' ' No.' ' Not a single weapon of any kind ? ' ' No.' ' And they marched to Cappa and back in military order ? ' ' They did.' ' And that's all they did ? ' ' And obeyed words of command.' ' What were the words of command ? ' No answer. ' Were they told to wheel about, and turn about, and jump Jim Crow ? ' ' No.' ' But they were told to " Quick March," and " Left Wheel," and " Halt ? " ' ' Yes.' ' Now, is that all ? ' ' Yes, they were cheering.' ' Ah, now we have got something. What were they cheering about ? ' No answer. ' Come, constable, out with it ? ' No answer. ' Come, sir, what were these lads cheering for ? Tell the Bench.' There was a long pause, and then, amid roars of laughter from the body of

the court, the constable let the murder out. 'They were cheering for Brian Boru,' said he.

To cheer for Brian Boru was 'patriotic,' and therefore rebellious.

Anent the 'National' Schools, I wish to add, that on a recent visit to the school above referred to, the teacher told me that he could now teach Irish history, and that he did teach it. One of the boys was examined, and his answering was good. The teacher said, 'Everything now depends upon the manager. If the manager insists on having Irish history taught, it will be taught.' 'That is true,' said the manager, who was present. The manager and teacher of this school are both patriotic, and they do their duty. I must not say where the school is situated, lest I bring upon these gentlemen the censures of a Government which regards patriotism in Ireland as rebellion.

Next to devotion to God, the first duty of a man is devotion to his country. The sentiment of religion and the sentiment of nationality are the strongest forces that have moved mankind throughout all the ages. The teachers of religion have ever carefully preserved in every land, the Book which breatheth the spirit of Faith and hope. The National Teachers, too, have carefully preserved the Book which breatheth the spirit of national belief; and the history of a country is its Bible.

Every people should be animated by national pride. But national pride should rest on a moral basis. It may indeed be difficult to build a big empire on the Ten Commandments. But small nations, at all events, may live, and even flourish, though they do abide by the eternal principles of honour and honesty and justice. 'Commerce united with, and made to flourish by, war;' thus was the principle of England's Imperial policy defined by Chatham. Chatham was frank. The modern English statesman is more circumspect. He would put the matter in another way. He would say, 'Commerce united with, and made to flourish by—the open door.' The conquests of big empires are conquests by the sword. The conquests of small nations should be conquests by ideas. The states-

man who believes in the supreme virtue of the 'commercial asset,' laughs at ideas. But a little group of men, whose only weapons were ideas, shook the mighty Roman Empire to its base. The fame of Ireland does not rest on military glory (though she has had more than her fair share of that), nor on commerce 'united with, and made to flourish by, war.' It rests on the work of scholars and saints who carried the lamp of learning and Christian truth throughout Europe in days of darkness; and upon the self-sacrifice and devotion to high ideals of a people who accepted poverty, and defied persecution for the faith that was in them.

I once sat at dinner by the side of an American gentleman. The Boer war was just over. He rejoiced that the Boers had been beaten. I did not. 'The world, sir,' he said, 'you know, must progress.' 'What is progress?' I asked. 'Oh, we all know that,' he said. 'That's just exactly what we all don't know,' I replied; 'what we all don't agree about. My ideas of progress are not bounded by Wall Street or the London Stock Exchange.' 'The Boers, sir,' he simply said, 'are not a progressive people.' 'Do you believe,' I asked, 'that your ideas of progress, right or wrong, should be enforced by fire and sword?' 'The world must progress,' was the only answer that I could get from him. 'I am an Irishman and a Catholic,' I said. 'You, no doubt, think that I belong to an unprogressive people. Would England be justified in rooting us out, because we declined to accept her ideals of progress in religion and statecraft?' 'The world must progress,' was his sole answer.

A sound historical morality [says Mr. Goldwin Smith] will sanction strong measures in evil times; selfish ambition, treachery, murder, perjury, it will never sanction in the worst of times, for these are the things that make times evil. Justice has been justice, mercy has been mercy, honour has been honour, good faith has been good faith, truthfulness has been truthfulness, from the beginning.

It is unnecessary to add that this American gentleman was not troubled with a sound historical morality.

‘History,’ says Lord Acton, ‘is a most powerful ingredient in the formation of character and the training of talent; and our historical judgments have as much to do with hopes of heaven as public or private conduct.’ Those who are prepared to march through rapine to territorial aggrandisement and to call it progress, have not much to do with heaven. Their interests are in the other place. Every man should be trained to help in building up his own nation. How nations are made and unmade, how empires rise and fall, can only be learned from the page of history. The difference between the politician who knows history and the politician who does not, is the same as the difference between the quack who deals only in the empirical and the physician who goes to the root of things. ‘To be ignorant of history,’ says the Roman orator, ‘is to be always a child.’

History [says Lord Acton] compels us to fasten on abiding issues, and rescues us from the temporary and transient. . . . Ours is a domain that reaches farther than affairs of state, and is not subject to the jurisdiction of governments. It is our function to keep in view and to command the movement of ideas, which are not the effect but the cause of public events.

Ireland has been the victim of a statesmanship which has dealt with effects, without the knowledge of causes. ‘The British statesman in Ireland has always,’ says Gibbon, ‘substituted the cunning of temporary expedients to the wise and salutary counsels of general policy.’

It behoves the Irish boy, in a special way, to know the story of his country. ‘Her enemies,’ as John Mitchel once said, ‘have the ear of the world; and they use their power to defame the people whom they have plundered and oppressed.’ The English Press teems with inaccuracies about Ireland and the Irish. These inaccuracies can only be effectually disposed of by the historical student. Some time ago an eminent English writer said that the Yellow Ford was the only battle in which the Irish had beaten the English; and it was only the other day a London print published a scurrilous attack on the Irish Brigade.

The English boy is always told that his nation is

invincible. Even the Englishman is amazed if you tell him that England has ever been beaten in any part of the world. A Scotch lady once told me that she had been in an English school, when the teacher asked the boys how many Frenchmen could an Englishmen beat. (This was before the *Entente Cordiale*.) 'Three,' 'six,' 'a dozen,' 'twenty!' were the replies that rang merrily through the class. Every English boy believes that in Marlborough's great battles the French were driven before the English like chaff before the wind. They know nothing of the intensity of the struggles, and make small account of the presence of England's allies. Blenheim is a great English victory, pure and simple. Even the average well-educated Englishman knows not how near it was to being a great English defeat; and a great English defeat inflicted by Irishmen. Yet Creasy has told the story:—

The Prince of Holstein-Beck had, with eleven Hanoverian battalions, passed the Nebel opposite to Oberglau, when he was charged and utterly routed by the Irish Brigade which held that village. The Irish drove the Hanoverians back with heavy slaughter, broke completely through the line of the Allies, and nearly achieved a success as brilliant as that which the same Brigade afterwards gained at Fontenoy.

The Irish Brigade held the village of Oberglau throughout the day, repelling the attacks of English and Dutch, falling back only under orders, when the battle had been lost in another part of the field. They retreated in good order, and with unbroken ranks, losing neither a colour nor a prisoner. Again, at Ramilies, the Irish held the village against all assaults, until the battle was again lost in another part of the field. Then once more they retreated in good order, cutting their way through the enemy, and capturing two colours. The English boy is never told that Oudenarde was almost a drawn battle, and that the French general, with a select rear-guard containing the Irish Brigade, prevented the defeat from being turned into a rout; and next day repulsed the Allies who had renewed the battle in the hope of driving the French from the position on which they had fallen back.

Malplaquet (of whose details the English boy is kept in a state of original innocence) was one of the bloodiest battles on record, and can only be called an English 'victory' in a very Phyrrie sense indeed. The Irish Brigade, in the French centre, were in the thick of the fight all day. In the afternoon the French general fell back in good order, saving all his guns and retaining twenty-four colours and eight standards captured from the Allies. The French lost 10,000 killed and wounded; the Allies nearly double that number. Of Cremona and Fontenoy I say nothing. In defeat as well as in victory, the Brigade gave a good account of themselves and of their foes.

'History,' says Mr. Lecky, 'is not a mere succession of events connected by chronology. It is a chain of cause and effects.' It is this characteristic—'a chain of cause and effects'—that gives history its practical value; that makes it, what Lord Acton calls, 'a moral code.'

'But what does it matter?' said an Englishman to me, speaking of Fontenoy. As an isolated event, it matters little, except that the crowning charge was delivered by the Irish Brigade, who drove the English back the way they came. But, Fontenoy as an event at one end of the chain, and Limerick as an event at the other, matters a good deal. The story of the hundred years during which Irish exiles fought all over Europe, covering themselves and their country, with honour and glory, is at once a moral lesson and an epic. If mere material progress, if wealth—'the meanest of all titles to preference,' said Mr. Gladstone—if power—so often the very incarnation of hell—be the true standard of success, then the empire of the commercial asset may plume itself upon its renown. But if obedience to the dictates of conscience, if fidelity to faith and fatherland, if the preservation, amid suffering and persecution, of belief in the abiding principle that a man should hold fast to his own conception of truth and duty be the standard of success, then the Irishman can rise with pride from the perusal of this story, when his English master stands covered with infamy and shame. The Christian who was thrown to the lions, was not a material success.

But the lions have passed away, and the principles for which the Christian died remain. The principles for which the Irish during these hundred years lost all worldly goods, courted exile, and braved persecution and death, were, as Mr. Goldwin Smith has said, 'from the beginning,' and will survive the fall of many empires, which rest only on the crumbling foundation of commercial gain.

The history of Ireland is the history of a spiritual people. Sometimes driven to desperate acts by wrong and oppression, but ever turning to the light. It may be more truly said of Ireland, than perhaps of any other civilized land, 'that she is the only country where man has not lost the sense of the invisible, where he truly and really feels himself in touch with the denizens of the unseen world.' No one has ever written, or could ever write of the Irish peasant, as Joseph Kay honestly and courageously writes of the children and men in the commercial towns of England :—

Let any one spend a day or two of observation in the back streets of London, or of any of our great towns, and he may perceive that the life of crowds of poor children is passed altogether in the streets entirely free from all surveillance. The companions they find in their earliest years are of the most degraded character, their pastimes, even from the age of seven, are, many of them, of the foulest and lewdest description, filthy and disgusting practices, and promiscuous intercourse are common to nearly all of them ; they are never accustomed to cleanliness, they are seldom washed, they are from childhood habituated to dirt, bestiality, and vice ; and with such a training as this, the young children in our towns grow up to manhood, with abominable habits, with no religious knowledge, with a long engendered craving for the stimulants of vice, and with the coarseness of barbarians.

No one has drawn the line which marks the difference between English and Irish crime so distinctly as Mr. Trench, the well-known agent to Lord Lansdowne. He says :—

For the last twenty years there have been numerous occasions on which I have been the object of some deadly conspiracy, and yet I deny that the Irish are a sanguinary people. There are ten times as many murders committed in England as there are in Ireland. I never take up an English paper in which I do not find murder after murder heading a column. . . . The

English ruffian murders for money. He sees a man get change at a public-house, follows him, and beats his brains out for 2s. 3d. The Irishman murders patriotically. He murders to assert and enforce a principle—that the land which the peasant has reclaimed from the bog, the cabin which he has built, and the trees which he has planted, are his own, subject to the landlord's right by law to exact a rent for the result of another man's labours. In general he pays the rent, generally he exerts himself to pay it, even when the payment is difficult to him; but he resolves not to be dispossessed. He joins a Ribbon lodge, and opposes to the combination of the rich the combination of the poor. . . . I am almost ashamed to say how much I have sympathized with them.

Well, indeed, has it been said of the Irish that their virtues are their own, while their faults may be traced to their history. How the Ireland of to-day has been made can only be learned by the study of that history. In another article I hope to give a list of books bearing on the subject.

R. BARRY O'BRIEN.

[To be continued.]

DANTE : TWO SIMILES

I.

(PURGATORIO, XXX. 22-33)

FIRST SIGHT OF BEATRICE IN THE TERRESTRIAL PARADISE

BEATRICE appears to Dante, seated in a triumphal car, and surrounded by angels, who throw up flowers in the air, which fall down continuously in a cloud of brilliant colours. The poet compares this vision to the appearance of the sun at rising, surrounded by glowing clouds.

Io vidi già, nel cominciar del giorno,
 La parte oriental tutta rosata,
 E l'altro ciel di bel sereno adorno ;
 E la faccia del sol nascere ombrata,
 Sì che per temperanza di vapori,
 L'occhio la sostenea lunga fiata :
 Così dentro una nuvola di fiori,
 Che dalle mani angeliche saliva
 E ricadeva in giù dentro e di fuori,
 Sopra candido nel cinta d'oliva
 Donna m'apparve, sotto verde manto,
 Vestita di color di fiamma viva.

I have seen ere now, about the break of day,
 The eastern sky with rosy tints aglow,
 And all the heaven beside a clear serene ;
 And the Sun's face at rising shaded so,
 By tempering influence of vapours thin,
 That long the eye its radiance could endure :
 E'en so, within a glowing cloud of flowers,
 Which mounted up from hands angelical,
 And fell down inside and around the car,
 I saw a lady crowned with olive leaves,
 Above a snow white veil, with mantle green,
 And robed beneath in hues of living flame.

II.

(PURGATORIO, xxx. 85-99)

EFFECT OF SYMPATHY ON THE HUMAN HEART

On his entry into the Earthly Paradise, Dante is chilled by the stern rebuke of Beatrice, and though grievously afflicted he cannot weep. But no sooner does he hear the sympathatic notes of the Angelic Choir than his heart is melted within him, as the glacier ice is melted by the gentle south wind, and his feelings find relief in tears and sobs.

Sì come neve tra le vive travi
 Per lo dosso d'Italia si congela,
 Soffiata e stretta dalli venti Schiavi,
 Poi liquefatta in sè stessa trapela,
 Pur che la terra, che perdi ombra, spiri,
 Sì che par fuoco fonder la candela :
 Così fui senza lagrime e sospiri
 Anzi il cantar di quei, che notan sempre
 Dietro alle note degli eterni giri.
 Ma poi che intesi nelle dolci tempre
 Lor compatire a me, più che se detto
 Avesser : " Donna, perchè sì lo stempre ? "
 Lo gel che m'era intorno al cor ristretto,
 Spirito ed acqua fèssi, e con agoscia
 Per la bocca e per gli occhi uscì del petto.

As snow amid the living poles that grow
 Along the back of Italy congeals,
 When blown upon and pressed by Eastern winds,
 Then trickles liquefied within itself,
 Soon as the land that knows no shadow breathes,
 Like as a candle melts before the flame :
 E'en so, devoid of tears and sighs was I,
 Before the chant of those who tune their song
 Unto the notes of the eternal spheres ;
 But when I heard in their sweet strains a chord
 Of sympathy more plain than if they said :
 " O lady, why dost thou upbraid him so ? "
 The ice that had congealed around my heart,
 Was changed to breath and tears, and from my breast
 Gushed forth in anguish through my lips and eyes.

GERALD MOLLOY.

IRISH CATHOLICS IN THE SEVENTEENTH CENTURY

THE latest volume of State Papers relating to Ireland issued by the Rolls Commission contains a considerable number of documents casting much light on the condition of Ireland during the years immediately preceding and following the Cromwellian conquest. It is to be regretted that the title of the collection now published is somewhat misleading.¹ As a matter of fact the bulk of the papers of most interest to Catholics, as bearing on the state of religion in this country during the reign of Charles I, bear dates much earlier than 1647. On the other hand, those which occupy the greater portion of the volume are mostly connected with the arrangements regarding the distribution of the soil of Ireland amongst the soldiers of the Lord Protector, and those English adventurers who had advanced money to enable the prosecution of the war he waged so mercilessly. Mr. Mahaffy, who has discharged his task as editor with admirable impartiality, explains the circumstance referred to, but it is nevertheless amazing to find papers relating to the earlier years of the reign of Charles in a collection supposed to cover only the period between 1647 and 1660. I do not, however, call attention to the fact stated in any spirit of fault-finding, but merely in order to make clear why it is that many of the letters and reports I am about to quote belong to years previous to those named in the title of the Calendar.

One of the papers now published, which Mr. Mahaffy believes to have been written about the end of 1628, is styled, 'Memorandum on the Benefits which will arise to His Majesty by a Plantation to be made in the Counties

¹ *Calendar of the State Papers relating to Ireland, 1647-1660.* Edited by Robert Pentland Mahaffy, B.L. Printed for His Majesty's Stationery Office.

of Roscommon, Sligo, and Mayo.' Chief amongst the 'benefits,' aforesaid, was that the suggested Plantation would 'bring in Protestantism.' The King was told, that 'at present there are not six gentlemen of any sort and quality in the Counties of Sligo and Mayo who do profess the Protestant religion.' Furthermore, there was urgent need for the establishment of 'an able Protestant ministry to the Church,' because the country 'is almost entirely Roman Catholic.' The churches had, however, been demolished, and one of the reasons why the enrollment of the 'able' ministers was recommended was that they might rebuild them. Things, however, were going from bad to worse, and in 1629, a note was sent to England describing the growth of Catholicity despite all the efforts of the persecutors and proselytizers. As epitomized by Mr. Mahaffy this report was to the following effect:—

The number of titular Popish prelates, priests, and Jesuits increase daily by their resorting thither from beyond the seas, 'picking the purses of his Majesty's subjects by indulgences, absolutions, and pardons from Rome.' These men force the people to pay tithe, etc., to them as regularly as they pay it to the ministers of the established Church.

As a remedy for the alarming condition of things described, it was suggested that a proclamation, issued in January, 1624, ordering the banishment of all Jesuits and other priests should be enforced. In August, 1629, it was reported to the King by a writer, whose identity is veiled under the designation, 'A Scottish Man,' that:—

It may please your Majesty to be further informed that the Papists in Ireland have taken to themselves so much boldness under colour and pretence of your Majesty's articles sent over by their agents into that kingdom, that they have newly erected sundry idolatrous houses within the City of Dublin, and accommodated them with postern doors through the walls of the said city; so that at all times they may convey into and out of the said city what number of persons they shall think fit.

It was somewhat plaintively added that 'this is very dangerous.' If the statement was true, it seems somewhat strange that the authorities at the Castle allowed

such liberties to be taken with the defences of the capital. These various representations appear, however, to have influenced the vacillating King, because towards the close of 1629, instructions were transmitted to the Lords Justices to secure that divine service should be held 'twice every day, without fail, as in the churches of England;' to see that every church was supplied with a Bible and Book of Common Prayer, and above all, to 'be careful to suppress the Pope's jurisdiction in Ireland.' The Lords Justices were also enjoined to take steps to secure that 'all Popish conventicles and visitations be banished,' as well as to 'see that our subjects be eased of any charge paid to any titular Archbishop, Bishop, Abbot, Prior, Vicar-General, Jesuits, Friars, or any of that Popish rabble whatsoever.' These orders were sufficiently rigorous in tenour, but they were insufficiently executed. This is attested by the fact that, in the autumn of 1630, it had to be again reported to the King that :—

Ireland, though quiet, is under the disturbing influence of priests, Irish commanders serving abroad, and discontented natives. The Romish priests are much multiplied of late years in number, power, and countenance. They call synods, keep secret councils, receive and secret foreign intelligences, exercise their functions freely and with great confidence, and have the consciences and estates of the people at their direction.

This was a highly alarming condition of things in the judgment of the chiefs of the Protestant interest, but it is worthy of note that the Catholics of Ireland appear to have always cherished belief in the good intentions of the King in their regard. They, not improbably, reposed much confidence in the influence of his Catholic Queen-Consort, which we may assume was exercised on behalf of her persecuted co-religionists.

However this may have been, we find in the Calendar an abstract of 'an information' supplied to Charles in 1650, regarding the state of his Irish Catholic subjects which reads thus :—

Notwithstanding the King's order countermanding the proclamation for banishing the priests, Jesuits, and other clergy

from Ireland, for which the Catholics in Ireland were thankful, yet they are still persecuted in the following ways :—

1. The judges of assize this last circuit had instructions to present all Catholics for not going to Church.

2. Jurors were bound over to the Council table or Star Chamber, and some fined up to £20 for not presenting recusants in this way.

3. The Oath of Supremacy was applied to all the Catholic magistrates, and such as refused to take it were deposed throughout the kingdom.

4. There was direction to suppress Catholic schoolmasters, and Protestants to be appointed to breed the children of Catholics in the Protestant religion.

5. The Catholic wards are constrained to be educated Protestants.

6. Process is awarded upon excommunication against Catholics, many of which are now pronounced.

It is humbly desired that the King will stop all these things.

The fact was, of course, that the growth of discontent and embarrassment in England made Charles desirous of conciliating the Catholics of Ireland, while the Protestant minority in the latter country, who were in possession of every office of power or profit, were equally desirous that he should not accomplish his purpose. This is very clearly shown in a letter addressed by Sir Vincent Gockins to Lord Deputy Wentworth about the middle of 1633. The writer of the missive in question began by expressing the great pleasure with which he learned of the arrival of the Lord Deputy, because from thirty years' experience of Ireland he could say that there was no country where such difference existed 'both in religion and manners, as between us new English (*i.e.*, Protestants) and old English (*i.e.*, the pre-Reformation settlers), and inasmuch as they hate and scorn the name of English, but will be Irish, and never so much so as at this time.' Sir Vincent warned Wentworth to place no trust in the protestations of loyalty of the Catholics, inasmuch as they were only uttered in order 'to obtain time to see how the Austrian Wars proceed, and to obtain, if possible, a Parliament, whereby they aim not so at good laws to be made as to get good laws repealed.' Furthermore, it was urged as matter for alarm and complaint that the Catholics had grown so audacious that they

actually dared to ask for liberty of conscience and place in the government. If they secured such concessions they would 'attack the kingdom.' Then came the usual libels. Catholics could not be trusted as jurors, while as witnesses they were corrupt. 'They make not so much conscience of an oath upon the Bible as by their gossip's hand.' Moreover, no Catholic could possibly be loyal because 'he conceives the King and us all that profess the evangelical truth heretics.'

It was not, however, merely of the Catholics that Sir Vincent Gockin's had ill things to say. The Protestant prelates and ministers were even more base knaves than the aspiring Papists. The Lord Deputy was assured by this man, who asserted that he knew the facts, that 'the Bishops grow rich by sealing of sin, and their children are the pillars of pride. They let their churches fall down under their noses, and do nothing that is pious.' The situation, according to the evangelical knight, was well nigh intolerable. 'Among our clergy, if there arise any controversy between the laity and them to titles (for lands), then they plead their right from God. But how such wretches as now enjoy them derive their title from God is the question.' Yet Catholics were to be persecuted because they declined to worship in the churches served by men of this type! Sir Vincent seems to have thought that his condemnation of the Protestant ecclesiastics might have, in some degree, weakened the force of his aspersions against the Catholics. Therefore, towards the close of his long letter, he renewed his denunciation of the latter:—

I will now say something of the Irish and the old English. I wish I could say some good of them, but I speak from long experience of Irish.

They are crafty and subtle, but very shallow.

They are mutinous but cowardly.

They are very proud, but exceeding base.

They are full of words, but to little purpose.

They will promise much, but perform nothing.

They will speak fairest when they intend worse.

They will quarrel often, but fight seldom but upon great advantage.

They are bloody as a wolf when they can overcome.

They live in their houses more beastly than barbarians or Indians.

They have such an inveterate hatred to neatness that they are afraid to touch handsomeness.

Their religion is to believe as their Church believeth, but what that is they neither know nor desire to know, but give it for granted that those that are not of the same are deceived.

Their delights are in nothing but idleness.

It will be observed that while the defects which Sir Vincent ascribed to the masses of the Catholic people of the country were precisely those most likely to be engendered in a race exposed for centuries to the ravages of conquest, confiscation, and tyranny, he does not venture to make any charge against their moral as distinguished from their military or social characteristics. Their English masters had taught them over well the need for subtlety, and of fighting to the best advantage. The faults of the slave are the products of the vices of his ruler.

In July, 1634, the Protestant Archbishops and Bishops of Ireland assembled in convocation in Dublin, and Mr. Mahaffy prints a draft of the resolutions which were adopted by them. This was probably submitted for the approval of the Lord Deputy or may have been composed in the Castle. The prelates had come to the capital in obedience to the summons of Wentworth. Amongst the suggested resolutions was one that, 'We will for ourselves and our suffragans, so far as in us lie, promise to observe a uniform order for the suppression of Papistry and plantation of religion.' Another was :—

We will inquire as to who the people are in our dioceses who receive, relieve, house, or harbour trafficking Jesuits and seminary priests. We will present the names of the priests and the harbourers, adding our advice and endeavours in the matter of their apprehension.

The resolutions, as a whole, indicate that Wentworth had been impressed by Gockin's indictment of the 'wretches,' because they contained declarations of determination to rebuild the parish churches and to 'get the best men

obtainable to serve in every church.' Their lordships also avowed that:—

We will have a special care for the erection of free schools in our separate dioceses, according to the statute in that behalf. We will not allow any Popish schoolmen to teach scholars privately or publicly within our dioceses, and if any offend in this point we will discover the offenders to the Lord Deputy.

Finally came an almost humorous pledge to do their best to 'reclaim recusants from their superstition and idolatry, and teach and instruct them in the principles of true religion, if they will come to hear us.' The proviso was a highly necessary one. At the same meeting the Bishops adopted a petition to the King, in which they declared that their ecclesiastics were impoverished 'beyond the clergy of any Christian state by intrusions, commendams, etc.' As a result the residence of ministers within their benefices was impossible, and 'consequently there is no one to teach piety and loyalty to the subject.' Meantime, if we may judge from the repeated declarations of their enemies, the Catholic clergy were being generously supported by the people. Informations to this effect was, of course, always couched in offensive terms, but if it had no substantial foundation it would scarcely have been offered.

For example, the Bishop of Ferns and Leighlin reported to the Lords Justices in 1641, that there were 'titulary Bishops, or at least, vicars-general,' in both the dioceses. He urged that the ecclesiastics referred to 'exercise jurisdiction by foreign power and should be impeached.' Worse still, the 'increase and insolvency of priests, friars, and Jesuits is great.' Horrible to relate, 'they gather infinite sums of money, by Masses, dirges, oblation, indulgences, etc., and by legacies'! The Bishop of Clonfert and Kilmacduagh had even more deplorable news to communicate. He asserted that the priests and friars 'use more policies than can briefly be expressed,' for the purpose of checking the progress of Protestantism, not scrupling to take away the ancient glebes into which the ministers of the new religion had been intruded. Again, they upheld

Catholicism 'by infusing of diabolical and sinister concepts of our persons and doctrine, even from the cradle, by the freedom of the Popish schools, which the Bishops cannot suppress, their jurisdiction being contemned, and writs *de excom. capiend.* either not issued or never executed by the sheriff, who is for the most part a Papist.' Connaught was standing fast by the old faith. There was 'in every parish a Popish priest, and in most places a public Mass-house and altar, whither the people publicly resort every Sabbath-day and holy-day.' Those who 'spoke well' of the Protestant evangelists were liable to be, and constantly were, 'unmercifully whipped,' which must have been, to say the least, somewhat of a discomfort if the statement was well-founded.

The Bishop of Clonfert, went on further to complain, that there were sundry religious houses for men still maintained within the territories over which he claimed jurisdiction. There was, for instance, the Abbey of Kilconnel, the Abbey of Milick, the friars of which were 'repairing' it, having lived in the wood called Muckeny these 'many years,' the Abbey of Kinulipin, held by Franciscans, and the Abbey of Portumna which belonged to the Dominicans, who had a smaller house at Killbrought. The insolence of the friars was past bearing. To 'affront the clergy (Protestant) the more,' they did not scruple to 'come abroad in their habits publicly to beg corn, sheep, etc.' The Bishop also stated that there were no nunneries in his diocese 'we know of.' The phrase indicates that he was by no means certain on the point, and he admitted that 'yet diverse women go under the name of nuns and religious women,' dwelling near 'unto the said friars, or in some farms abroad in the country, who keep houses to entertain the priests and friars in their travail or when they go abroad to beg.' Altogether, his lordship of Clonfert had a highly unsatisfactory state of things to deal with.

Nothing is more noticeable in this and the other reports than the fact that their compilers appear to have fully realised their absolute powerlessness to weaken the stubborn fidelity of the people to their ancestral faith. Extermination

and plantation were the only remedies which were ever suggested. If the Papists could be made away with and Protestants brought in all might still be well. The state of Clare was fully as bad as that of Galway. The Bishop of Kilfenora bemoaned the fact that :—

We have in our diocese one titular Bishop which can and doth command more than myself, and to this purpose has more priests fixed parochially by the gentry than my poor diocese can bear by many degrees of our own ministers.

Amongst the many curious and instructive documents calendared by Mr. Mahaffy is a Petition from one 'Henry Bell, Preacher,' to the King, which corroborates, in some respects, Gockin's allegations regarding the Protestant clerics. Bell's appeal to Charles is undated. In part, it runs as follows :—

The churches are numerous. If in fair weather ministers sometimes read divine service the rotten walls efsons are his auditors.

The wives and children of ministers go to Mass.

The Bishops match their children with Papists.

Ministers have parsonage, vicarage, and as many as eight curates' places and never even read divine service in most of them.

The Popish schools everywhere kept infect children with their dregs.

If the occasion served, the many thousands of friars and monks, more thousands of displanted people, and most thousands of people who have sworn loyalty to the Pope, would band themselves together and murder and massacre the loyal subjects.

Papist Bishops, Jesuits, friars, and priests have thrice ruined Ireland. I fear they will do so again.

Another undated document is entitled, 'Memorandum on the True Lets and Hindrances why we have no Settled Peace in Ireland.' Amongst the obstacles to tranquillity set out in this paper are 'the cursed practices of Romish Jesuits, seminaries, and priests which do swarm in that country, causing the people to swear to be true to the Church of Rome, and in no case to be obedient to the King's laws.' Presumably the laws referred to were those

relative to matters of a religious nature. The 'cursed practices' deplored had worked to such an extent that 'they so persuade the women that they declare they will as soon bring their husbands to the gallows as to our church.' A little further on we come across still another undated document which also goes to sustain Gockin's charges against his spiritual guides. This is a 'Memorandum concerning the Clergy of the County Clare and particularly of those in the Baronies of Bunratty and Tullagh, always esteemed to be half of the county.' It runs as follows :—

From Limerick to Killaloe, 8 miles. Where are the Bishop of the diocese and one chaplain.

From Killaloe to Tomgraney, 7 miles. Here is one Higgins, a convert friar of ill-fame.

Tomgraney to Ennis, 16 miles. Here is one Lawson, a very weak man. Sent out of England by Lady Henrietta O'Brien.

Ennis to Killenesullagh, 7 miles. Here is the Vicar-General, John Hawkins, Esq.

Killenesullagh to Kilfenbuan, 6 miles. Mr. James Vanderlure, a very young man.

Kilfenbuan to Limerick, 6 miles, belongs to the Dean. No church or minister.

Where is it to be noted that in 48 miles of circuit there is but four clergymen and but three churches (except the Bishop and the chaplain aforesaid), who are both young and weak men. Their charge or living extends 6, 10, or 12 miles in length. They do not constantly reside or provide sufficient curates, but very much neglect the same.

Not a school in all that tract of land but Popish. The Mass read in all the parishes by the proper priests every Sunday and holy day. Friars gathering into convents teaching schools openly.

The reference to the 'convert friar of ill-fame' is illuminative as to the character of the solitary cleric who conformed to 'the King's law.' It would be interesting to learn if anything is known as to his later career.

In making these extracts from the Calendar of State Papers, I have, in order to keep this article within reasonable limits, refrained from quoting various documents relating to the action of the Confederate Catholics and the Cromwellian Plantation, reserving these for

treatment later on. I think, however, that ample evidence has been adduced to show that at the period wherein the various reports and memoranda were written the Catholic ecclesiastical organization of Ireland was in a fairly complete condition despite the tremendous difficulties by which those who controlled it were confronted.

WILLIAM F. DENNEHY.

LIFE OF ST. PATRICK¹

DESPITE the piles of literature which have grown up in recent years round our National Apostle, the want of a consistent, accurate, and withal popular biography of St. Patrick was deplored by many. Writers on the subject were either too credulous, and then their books were filled with legends as pointless as they were absurd, while the really striking features were passed over in silence,—or they had pretensions to be regarded as critical, and then their works consisted in one monotonous series of fanciful speculations which had not even the merit of antiquity. For our own part, we confess, that if we must have legends about St. Patrick, we prefer the old time honoured ones of the ancient writers—which in most cases were really artistic—to the idle vapourings of modern critics, unadorned, as a rule, by even one graceful touch of poetical genius.

Last month we had occasion to notice the work of Professor Bury. The author did not pretend to give us a popular biography of our Apostle, or if he did, his book is a signal failure. It represents rather the study of a scholar without any sympathy for his subject—the heartless work of the historical dissector, badly wanted in its way and well done, but still by no means a popular biography. Since then we have had placed in our hands a work of an entirely different kind. His Grace the Archbishop of Tuam needs no introduction to the Irish public. His works on Irish ecclesiastical history are too widely read, and too well appreciated, to need any comment from us. He has the reputation of being a clear, warm-hearted, and graceful writer, whose pen pictures are almost as inspiring as his brilliant displays of oratorical power, which have held entranced the most fastidious of audiences.

¹ *The Life and Writings of St. Patrick*, By Most Rev. Dr. Healy, Archbishop of Tuam. Dublin: M. H. Gill & Son; Sealy, Bryers & Walker. 1905.

The Archbishop of Tuam was well competent to produce a standard biography of St. Patrick. He was inspired by sympathy with his subject ; his labour was a labour of love. Generous, good-natured, enthusiastic himself he could understand the motives, the interests, the enthusiasm of St. Patrick ; following the wanderings of the Saint he had visited every spot that was hallowed by his footsteps, not alone in Ireland but in Britain, Gaul, and Italy, and finally, from his long acquaintance with the ancient Lives, he had drunk in the spirit of the age in which St. Patrick accomplished his work and in which the early writers compiled their narrative. We only wonder how, amidst the many cares of his episcopal and archiepiscopal office, he was able to find time for the investigation of such an interesting but difficult subject.

Our chief purpose [writes Dr. Healy] in writing this new Life of St. Patrick, when so many Lives exist, is to give a fuller, and we venture to hope a more exact account of the Saint's missionary labours in Ireland, than any that has appeared since the *Tripartite Life* was first written. For this purpose we have not only thoroughly studied Colgan's great work, and made ourselves familiar with the really valuable publications of our own times, but we have, when practicable, personally visited all the scenes of the Saint's labours both at home and abroad, so as to be able to give a local colouring to the dry record, and also to catch up, as far as possible, the echoes, daily growing fainter, of the once vivid traditions of the past. We have no new views to put forward. We shall seek to follow the authority of the ancient writers of the *Acts of St. Patrick*, which we regard as in the main trustworthy. Those who do not like miracles can pass them over, but the ancient writers believed in them, and even when purely imaginary these miraculous stories have an historical and critical value of their own.

The Archbishop has avoided the temptation to which so many other writers on the subject have yielded, of putting forward novel views in order the more successfully to catch the public attention. He has contented himself with giving a plain unvarnished account of the life and works of St. Patrick as they may be gathered from the ancient records, and has allowed the story to speak for itself. A perusal of the book will give the people a better

idea of the labours and success of our Apostle than a host of learned disquisitions such as we have been treated to of late, and in this sense we can confidently assert that his Grace's work is likely to become the standard biography of St. Patrick.

Taking up the narrative of the *Tripartite Life* the author follows the footsteps of St. Patrick, and seeks to identify the places of his sojourn in the different provinces. This was a portion of the work which we badly required. It had been often attempted, but never before so satisfactorily accomplished. Not content with the accounts of the early Lives Dr. Healy has gone over the ground himself; has collected the popular traditions; has identified, wherever possible, the sites of the old Patrician churches, and to our mind has given the most accurate, the most complete, and the most interesting account of what may be called the topography of St. Patrick's life. To do so involved considerable labour, especially in the case of a man who had but few idle moments at his disposal, but until this were done it would have been useless to have attempted a life of St. Patrick. A glance at the valuable map on which are sketched the missionary journeys of St. Patrick through Ireland will give the ordinary man a better idea of his work than a year's study of the written records. We lay stress on this point because it is an important one, and because, in our opinion, it is one of the chief merits of Dr. Healy's book.

St. Patrick, according to the author, was born about the year 373 A.D., in the district of Dumbarton, and in this view on the birth-place, he is, we think undoubtedly following the most reliable of the ancient writers, and the opinions of the best modern Irish scholars. That he was a Briton at least, there cannot be the slightest dispute. From Britain he was carried as a captive to Ireland, in the sixteenth year of his age, and Sliab Mis, in the County Antrim, was the scene of his captivity. We were anxious to see Dr. Healy's opinion on the place of Patrick's captivity, especially after the apparently groundless views advocated by Professor Bury. We were confident that if

anything could be said in favour of Croagh Patrick the Archbishop of Tuam would not be slow in bringing it forward, but while holding steadily to the fast of forty days on the Western mount he has shown no desire of contesting Antrim's claims. After six years spent in Ireland, God assisted him to escape from the hands of his captors, and he was landed, not as many people think, on the coast of France, but on the western coast of Scotland.

At home amongst his kindred he was favoured with the visions which first made clear to him the work for which he had been predestined. It is in Britain, and at this time, Dr. Healy places the wonderful call spoken of by St. Patrick in his *Confession* :—

Whilst there, at midnight I saw a man whose name was Victoricus coming as if from Ireland, with letters innumerable, and he handed one of them to me, and I read the heading of the letter which contained these words, 'The Voice of the Irish.' And as I read the beginning of the letter methought I heard a voice of those who were near the wood of Focluth, which is by the western sea, and it was thus they cried out : 'We beseech thee, holy youth, come and once more walk amongst us.' And I was greatly touched in my heart, so that I could read no more, and thereupon I woke.

The author thinks it may well have been in Britain, and before his start for France, that St. Patrick was ordained deacon, and that he confided to his friend the fault which thirty years later was urged against him on the occasion of his episcopal consecration.

From Britain our Saint proceeded to Gaul to prepare himself for the work that lay before him, and naturally sought out in his retreat at Marmoutier one of the most remarkable men of his age—the great St. Martin. As the latter died at latest in the year 402 A.D., and as there has been always a constant tradition in the Irish Church of the connection between its Apostle and the Patron of Tours, we must place St. Patrick's visit to this city no later than that year. The story of his further stay on the Continent we can best sum up in Dr. Healy's own words :—

Our opinion, then, is that Lerins is the solitude of the bare-

footed hermits where Patrick spent eight years, that the Isle de Camaragne, as it is now called, is the Insula Aralatensis, or Tamarensis, where he spent nine years, and that part of that time he was under the spiritual care of St. Germanus at Arles, and for several years afterwards at Auxerre, until Germanus, after his return from Britain, sent Patrick to Rome to receive episcopal consecration, and formal authority to preach the Gospel.

These points are developed at length, and with a wealth of argument and description which will well repay a careful study.

With regard to St. Patrick's connection with Rome, Dr. Healy rightly points out that a clear distinction should be drawn between Patrick's commission from Rome and his consecration by Pope Celestine. Very few seriously contend to-day that our Apostle received the episcopal consecration from the hands of the Roman Pontiff, or in Rome, nor is it of the slightest practical importance whether he did so or not. Again, there cannot be the shadow of a doubt that St. Patrick, in common with the Christian world, was in communion with Rome, and indirectly, at least, received a commission to preach in his association with Palladius, who had been sent by Pope Celestine. The only question, then, that remains for discussion—and it is of purely academic interest—is whether, directly and personally, Patrick received his mandate and his blessing from the Sovereign Pontiff for the work which he was about to undertake. Dr. Healy thinks the answer is in the affirmative, and he adduces in favour of his view strong evidence. He cites the well-known passage from Tirechan :—

In the ninth year of the Emperor Theodosius Patrick the Bishop is sent to teach the Scots by Celestine, Bishop of Rome. This Celestine was the forty-second Bishop from Peter the Apostle in the City of Rome. Palladius the Bishop is first sent, who was called Patrick by another name; he suffered martyrdom amongst the Scots, as the ancient holy men tell. Then, the second Patrick is sent by God's angel, Victor by name, and by Pope Celestine; in him all Ireland believed, and he baptized almost the whole country.

He also adduces in support of his view the authority

of one of the 'Dicta Patricii': 'I have the fear of God the companion of my way through the Gauls and Italy, and in the islands which are in the Tyrrhene Sea;' the Scholiast on the Hymn of St. Fiach; the Second, Third, Fourth, Fifth, and Sixth Lives as published by Colgan; the *Leabar Breach*; the assertions of Marianus and of Nennius. The objections drawn from the silence of St. Patrick himself, of Prosper, Fiach, and Secundius, are fairly and honestly appreciated.

St. Patrick, then, returned to Ireland in the year 432 A.D., landed first in Wicklow, and after a bad reception at different places along the Eastern coast, cast anchor in Strangford Lough, somewhere in the vicinity of the present Audley Castle. In the North-eastern district he laboured till the Easter festival of 433 was approaching, when he set out to plead the cause of Christianity before an approaching assembly of the nobles of Ireland, at the royal residence on the Hill of Tara. From here Dr. Healy follows minutely the route taken by our Saint through the midland district, across the Shannon into the Western province, through Tirconnell, Innishowen, Derry, Down Oriel, and thence into Leinster and some districts of Munster. We confidently recommend this portion of the book to the earnest attention of anyone who wishes to make himself acquainted with the extent and difficulties of St. Patrick's missionary labours.

In this context we confess we were rather astonished when we read the author's views on the Pre-Patrician Irish Bishops:—

The fact seems to be [writes Dr. Healy] that both Ailbe and Ibar, as well as Declan of Ardmore and Ciaran of Saigher, were not disciples of St. Patrick in the ordinary sense. They did not belong to his familia; they were not ordained or consecrated by him, and, in all probability, they were preaching in the south of Ireland before him. But their authority was doubtful, and their success was only partial.

Now, while fully admitting the existence of scattered Christian communities before the arrival of St. Patrick we think that, putting aside the ridiculous and self-contradictory

dictory stories of comparatively modern Lives, there is not the slightest shadow of historical foundation for the statement that before the coming of Palladius these Bishops were at work in Ireland ; and, furthermore, we are convinced that were it not for the authority of Colgan such a view would have been long since dropped. Everything that we find in the more trustworthy records is strongly opposed to the existence of these so-called Pre-Patrician Bishops.

Considerable attention is naturally devoted to the presence and labours of St. Patrick at Armagh ; to the foundation of the Primatial Church, which is attributed to the year 457 A.D. ; to the prerogative of that See and its relation to the rest of Christian Ireland ; to the institutions for men and women established there by St. Patrick ; to the school of Armagh, and to the Synods held and Canons laid down for the future guidance of the Irish Church.

In fixing the year 493 A.D. as the date of his death, Dr. Healy follows the opinion of many Irish scholars—of men like Usher, Colgan, Ware, and Todd—though there are certainly strong arguments against it. In Saul, where the Saint loved to retire for peaceful commune with God, he breathed his last, and in Downpatrick, close by, he was laid to rest. He had fulfilled the task to which God had called him, and he could go with confidence to seek his reward, conscious that the same Holy Spirit who had blessed his own exertions would jealously guard the destinies of the Irish Church.

We have given this rapid sketch of St. Patrick's life, that our readers may have some idea of the views which Dr. Healy has advanced. They can see at a glance the immense difference between the St. Patrick of Dr. Healy, and the St. Patrick as sketched by some recent critics, and especially by Professor Zimmer. Few, we imagine, will have any doubt as to which of them they should choose. The work of St. Patrick is written not alone in the earliest records of our nation, it is engraven on the venerable ruins of the land which remain till to-day silent but expressive witnesses of his labours and their success ; it has entwined

itself with the traditions, the legends, the poetry of our people; it has become such an essential element of the life of the Irish nation that no quibbling arguments of scholars, however otherwise learned, can ever hope to destroy it.

We had indeed expected a lengthy review of Professor Zimmer's works, and were rather disappointed at first at not finding it. But after consideration it was clear that such a method of procedure would have been out of harmony with the plan of Dr. Healy's book, and would have been, at least in the body of the work, more or less of an incumbrance. Besides, there are two methods of meeting a frivolous opponent: the one is to take him and follow his objections point by point—and this often tends to obscure the real issue; the other, to give a clear, well-reasoned, well-supported exposition of your own position, and leave it to your readers to draw their own conclusions. Dr. Healy has chosen the latter method, and it may be that in doing so he has best consulted the interest and the pleasure of his readers.

Finally, Dr. Healy deals with the writings of St. Patrick, especially with the *Confession*. It is a document the importance of which, in judging the labours and success of our Apostle, cannot be over-rated.

It shows us [writes the author] one God-like man—like St. Paul—our Father and our Apostle, 'the Bishop of Ireland,' who gave his labour and his mind and his life to bring the Gael, or the Scots, as he calls them, to the knowledge of the Gospel; who loved them with the yearning love of a father; who thought of them all from the first to the last; who, like Moses, struggled with the Angel of God to secure a promise of their final perseverance, and sought to be allowed to befriend them even on the last day, as the merciful assessor of their Judge. From this point of view the *Confession* is our most precious inheritance, because it establishes beyond dispute the existence and personal identity of one National Apostle of all Ireland; and also sets his character before us in the clearest and most striking way, for it is he himself who holds the mirror that reveals all the workings of his heart.

In the Appendices to the book some very important points of Patrick's life are discussed at great length, and

valuable arguments introduced to support the author's view. They deal with the Birth and Burial-place of St. Patrick, his Relations in Ireland, the Three Patricks, Patrician Relics, and Patrician Pilgrimages. This will prove interesting and useful to many readers, and especially the chapter dealing with Patrician pilgrimages throughout the country. For our own part we read with special delight Dr. Healy's treatment of the oldest, the best-organized, and the most popular of these, namely, that of the Sanctuary of Lough Derg. Many people, especially since the days of Lanigan, have been inclined to question the fact of Patrick's having spent days of penance in this solitary retreat. But, as Dr. Healy very wisely remarks, even though we have no written record of his visit there, we have the strong, vivid, unbroken tradition of the people which cannot be easily set aside; a tradition which is attested by the fact that down through the centuries, even in the days of persecution, the faithful flocked to it as a place that had been hallowed by the presence of the Saint, and, how, even to-day, the number of these anxious to retire there for self-examination and communion with God is annually on the increase.

For those anxious to make a closer study of the subject the author includes a Latin version of the *Confession* and of the Letter to Coroticus, based principally on the version of Stokes and White, accompanied by an English translation, together with the Deer's Cry, the Canons attributed to St. Patrick, the Rule of St. Patrick, and the Hymn of St. Sechnall or Secundinus.

Needless to say there are many views put forward by the Archbishop to which we could not confidently assent, but they are generally in reference to questions about which it is possible to advance different opinions, and to support them by solid arguments. We judged it best, for the present, to confine ourselves to a brief exposition of the striking features of the work, reserving to ourselves the liberty of returning on another occasion to the author's opinions about the dates and value of the sources upon St. Patrick's life, the chronology and the methods of

reconstruction which he has adopted, and perhaps, specially, the Pre-Patrician sketch of Christianity in Ireland which he gives.

It is a pity that, together with the well drawn-up Index and Map which are included in the volume, a Bibliographical List, with the author's comments on such of the works as he found useful, has not been inserted. It would have been better, too, to have been more careful in citing accurately the volume and page of the authorities upon which the author principally relied.

The publishers have done their work well, and deserve to be congratulated on their success. In paper, in printing, in binding and general turn-out it would do credit to any firm however eminent.

We may say, in conclusion, it is a book which we have read with the greatest pleasure, and we are sure that our feelings will be shared in by the many who wish to study the life of our Apostle. The Archbishop of Tuam is well known to be the master of a graceful, charming, and vigorous style, and in his *Life of St. Patrick* his readers will find him at his best.

JAMES MACCAFFREY.

THE ABBÉ JOHN BAPTIST WALSH, D.D.

ADMINISTRATOR OF THE IRISH FOUNDATIONS IN FRANCE
FROM 1787 TO 1815

A CENTURY has elapsed since the Feast of St. Remy, 1st October, 1805, when the Irish College in Paris, temporarily closed during the French Revolution, re-opened its doors to students. That auspicious event was chiefly due to the energy and vigilance of one man, the Very Rev. John Baptist Walsh. A brief outline of the services of that able ecclesiastic has been given elsewhere by the present writer¹; but the present occasion demands a fuller account of the career of one who deserves to be regarded as a benefactor of the whole Irish Church.²

¹ *The Irish College in Paris 1678-1901*, pp. 55 to 63; Dublin: Gill & Son, 1901. 'The Irish College in Paris during the French Revolution,' I. E. RECORD, January, 1904.

² Sources:—

1. *Reclamation du Commissaire-proviseur de la Maison des Irlandais, et de ses collègues contre le projet de reunion au Prytanée.* Signe Walsh, 8 Fructidor, An. VIII.

2. *Petition: Walsh Commissaire-proviseur du ci-devant Collège des Irlandais, à Paris, aux citoyens ministres des Finances, et des Relations Extérieures,* 28 Frimaire, An. VIII.

3. *Prospectus: Collège des Irlandais, Anglais et Eccossais reunis, rue du cheval vert et des Postes.* Paris, 1 Aout, 1805.

4. *Administration du Seminaire-Collège des Irlandais, Anglais, et Eccossais reunis.* Walsh, administrateur-titulaire. Paris, 8 Aout, 1812. With *Avis sur la Comptabilite.* Signe Paul Macpherson. 28 Juillet, 1812.

5. *Etat Actuel des Etablissements Britanniques conservés en France et dans les Pays Bas Autrichiens par M. Richard Ferris, Docteur en Theologie et es Loix civiles et canoniques, ancien Aumonier du Roi de France ancien chanoine de la Cathedrale d'Amiens; présentement depuis le 1 Avril, 1813, Administrateur-General des Etablissements et Collèges Britanniques en France.* Paris, 25 Mai, 1814.

6. *Placet présenté au Roi par l'Administrateur-General des Etablissements et Collèges Catholiques du Royaume uni de la Grande Bretagne, en France.* Ferris, 2 Aout, 1814.

7. *Petition relative au Seminaire Collège des Irlandais, Anglais et Eccossais reunis.* Signe Walsh, rue des Carmes, no. 23. Paris, 12 Avril, 1812.

8. *Memoire Pour Walsh, ex-administrateur en reponse à un Ecrit intitule: Etat actuel des Etablissements et collèges censervés en France et das les Pays Bas Autrichiens publié par Richard Ferris, administrateur actuel.* Walsh; Paris, 30 Decbre, 1814.

9. *Ordonnances Royales du 25 Septembre, 1814, et 16 Janvier, 1815 (Louis XVIII.).*

10. *Decret Impériale, 20 Avril, 1815. (Le Sieur Walsh est destitué*

I.

John Baptist Walsh was a native of the diocese of Killaloe. At an early age he entered the Irish College in Paris in 1770; and having completed his studies, and obtained, in 1779, the degree of Doctor of the Sorbonne he was at once appointed Superior of the Irish College at Nantes. For six years he governed that establishment so efficiently that the Archbishop of Paris styled him its restorer. At the end of that period he quitted Nantes, either on account of opposition on the part of the students, as his enemies assert, or because he wished to withdraw to his priory at Anjou, as he himself affirms; and after an interval came to Paris where a more important field of labour awaited him. At this time the financial condition of the Lombard College was precarious. Its liabilities amounted, in 1787, to 30,000 francs. The College was governed by four provisors, of whom two were in extreme old age. The Archbishop of Paris judged that the time had come to abolish the system of government by Provisors, and to give the College one responsible head. Having obtained by royal decree authorization for that measure, with the assent of the Bishops of Ireland he appointed Dr. Walsh sole Superior of the Lombard College.

The new rector entered on his office with vigour, and during the five following years proved himself an efficient administrator. At that time, besides the burses founded at the Irish College, several Irish foundations existed in the other colleges of the University of Paris. Such, for

Le sieur Ferris et depuis son démissionnaire nommé administrateur (Paris)

11. *Papiers personnels*. MS. Archives Nationales. H². 2501.

12. *Notes et documents sur l'administration des Collèges Irlandais, Annotés et publiés par les soins de l'Administration des Collèges Irlandais, au Ministère de l'Intérieur*. Par M. de Marquis de Lally-Tollendat. 12 Mars, 1811. MS. Archives Nationales, H². 2501.

13. *An Account of Ireland Statistical and Political*. By Edward Wakefield. 2 vols. London, 1817.

14. *The Annual Register*. 1807.

15. *The Irish Abroad and at Home*. By an Emigrant Milesian (Andrew O'Reilly). London, 1855.

16. *Memoirs of Myles Byrne*. Paris, 1864.

instance, were the Foundations O’Crowley, Maher, Fagan, Barnwall, O’Molony, O’Carol, Merrick, Lynch. These he sought out and had transferred to the Irish College. By this measure he increased the annual revenue of his College by the amount of 6,510 francs. By it also he preserved capital amounting to 128,454 francs; for the colleges in which those foundations had originally been made all perished with their endowments at the suppression of the University in 1792.

But an event happened which seemed destined to blight all his efforts. The National Assembly decreed the confiscation of all Church property. The terms of the Act of Spoliation seemed to extend to the foreign ecclesiastical establishments in France. The Superiors of the British Colleges in Paris protested against the act of confiscation, and pointed out that the property of their establishments formed no part of the endowment of the French Church. The National Assembly admitted their plea; and on 7th November, 1790, decreed as follows:—

The educational or religious establishments founded by foreigners in France for themselves shall continue to exist as in the past.

They shall all continue to enjoy, as in the past, the property acquired by them with their own money or that of their nation.

The influence of the English Ambassador contributed, in no small degree, to the preservation of the British colleges from confiscation. But the initiation of the movement which ended so successfully was largely due to the vigilance and energy of Dr. Walsh.

II.

By the decree of the National Assembly just mentioned, the peace and prosperity of the Irish College seemed secured. But soon the storm of the Revolution burst upon France. From 1792 studies ceased in the Irish Colleges in Paris; the students sought safety in Ireland. The majority of the French clergy, in obedience to the Holy See, refused the oath required by the Civil Constitution, and were driven

from their churches. Some contrived to conceal themselves and to minister in secret to their flocks; others sought security in exile. The Archbishop of Paris emigrated, leaving the government of his diocese to his Vicars. The latter, knowing the ability of Dr. Walsh, invited him to assist at their deliberations, and aid them by his advice; a service which he rendered with such prudence as to merit the eulogy of the successor of the refugee prelate.

Nor was this the only service which he rendered to the cause of religion in Paris. Elsewhere¹ we have described the outburst of popular fury against those who came to hear Mass at the Chapel of the Lombard College, and pointed out the firmness with which Dr. Walsh protested against that outrage, as a violation of International law. We have also dwelt on the generosity with which he opened his house to French ecclesiastics for the purpose of making spiritual retreats. The Abbé de Salamon, at that time Inter-Nuncio, in his letters to Cardinal Zelada, often refers to those retreats, and styles the Abbé Walsh 'the soul of those good works.' Cardinal Zelada, too, in his reply expresses the joy the news of those retreats gave to the Holy Father, and he adds, 'Above all, say to the Abbé Walsh, how much his zeal and edifying piety are appreciated.'² The advent of the days of Terror rendered the continuation of those pious exercises impossible. The Directory declared war on England, and placed under arrest British subjects resident in France. Dr. Walsh was deprived of his liberty, and the property of his house sequestered. All seemed lost. By degrees the violence of the storm subsided. On recovering his liberty Abbé Walsh set to work to gather together what remained of the property of the establishment confided to him. The task was a difficult one. Most of the property consisted of investments in the public funds; and for several years payments from those funds had been suspended. There were no payments in 1793, 1794, 1795, and 1796.

¹ I. E. RECORD, January, 1904.

² *Correspondance secrète de l'Abbé Salamon*, par M. le Vte de Riche-mont. Paris, 1898, pp. 120, 319.

All I could do at that unhappy time [writes Dr. Walsh] was to solicit the restitution of those properties with a perseverance which cost me a world of trouble, and much expense ; while the other Provisors awaited the issue of the struggle, in order to have a share in the fruits of my efforts, by getting their houses assimilated to mine.¹

At length his perseverance triumphed. A provisional order was issued transferring to him all the capital of the Irish foundations, without distinction as to its source or its object. To him was left the duty of awarding to each foundation its due proportion. This his long acquaintance with the affairs of the College enabled him to do ; and when the redistribution was effected he secured it by a legal declaration before a notary. To this act of his it is due that the rights of the various dioceses have been preserved. The property of the College was saved, but its value was much diminished. In 1800 the *Rentes*, or State investments, were reduced to one-third consolidated. Thus, in addition to the loss of annual revenue for some years, two-thirds of the capital of the Irish foundations was lost for ever.

III.

Having saved as far as was possible the Irish property in Paris, the next object to which Abbé Walsh devoted his attention was the re-opening of the College. For this the sanction of the First Consul was necessary. That sanction was obtained ; but the credit of having obtained it belongs, in a large measure, to the Most Rev. Dr. Hussey, Bishop of Waterford. That great prelate came to Paris as representative of the Bishops of Ireland. After the peace of Amiens he was presented to Napoleon by the Spanish Ambassador, and succeeded in obtaining from the First Consul authorization to re-open the Irish College in Paris. To prepare the way for that event a board, or *Bureau de Surveillance*, was appointed to inquire into the condition of the Irish foundations, and to report to the Minister of the Interior. To

¹ *Memoire_pour_Walsh.* Paris, 30_Dec., 1814.

that bureau Dr. Walsh rendered an account of his administration since the outbreak of the Revolution. In its report to the Minister the Bureau spoke as follows :—

M. Walsh, in the midst of the persecutions which he experienced, did not fail to defend the interests of his house. In the difficult circumstances in which he was placed, he displayed much firmness, and it is perhaps to him that the preservation of the Irish Colleges is due. His accounts, the examination of which was very difficult, because the external administration of his establishment is divided into as many portions as there are burses, appeared to us to render a favourable testimony to his management.

Learning the success of Dr. Walsh's efforts, the Superiors of the English and Scotch establishments also petitioned for permission to re-open their colleges. The Bureau of Surveillance reported that as the endowments of those establishments were small, they were incapable of subsisting by themselves, and recommended that they should be united to the Irish foundations. It was necessary to provide a head for the united colleges, and for that office the Board of Surveillance recommended Dr. Walsh :—

Citizen Minister [they wrote], conformably to your letter and to the eighth article of the Decree of the Consuls, we deem it our duty to propose as Provisor of the two Colleges, M. Walsh, formerly Superior of the Irish College. The well-known talents of this administrator, the rigorous exactness of his former accounts, the firmness of his conduct during the stormiest periods of the Revolution have made us decide to propose him to the Government.

Dr. Walsh was, accordingly, appointed Administrator-General of the British foundations in France. His first act in this capacity was to make a tour of inspection, and to report to the Bureau on the state of all the British foundations within the territory then subject to France. On the 3rd *Brumaire*, of the year XIII, he presented his report which was approved in the most flattering terms :—

The Bureau approves all that the Administrator-General has done, and by an unanimous resolution it orders, that, in the minutes, honorable mention be made of the wisdom, firmness, and economy with which M. Walsh has carried out his task.

The next duty of the Administrator was to prepare for the opening of the College. Amongst the several British establishments in Paris, the Bureau had decided that the College in Rue des Irlandais was the only one in a condition to receive students. But at the close of the Reign of Terror its former rector, Dr. Kearney, finding himself without pupils from Ireland, had leased the College for a period of nine years to an Irish priest named Abbé M'Dermott. The latter had spent upon the College about 23,000 francs, and had opened therein a boarding-school for French boys. As his lease had still nearly a year and a-half to run he refused to give up possession. Dr. Walsh, however, compelled him to withdraw; a lawsuit followed, and Abbé M'Dermott obtained a decree for 10,000 francs as compensation for disturbance. Against this sentence Dr. Walsh appealed, and succeeded in having it reversed. On withdrawing from the Irish College, Dr. M'Dermott carried on his school in the old Collège du St. Esprit, in the Rue des Postes, until his death in 1812. He was favourably known to Jerome Bonaparte,¹ King of Westphalia, some of whose subjects he had educated, and in his last years he received from that prince a pension of 6,000 francs a year.

IV.

When the College was vacated and put in order to receive students, Dr. Walsh obtained the blessing of the Pope, Pius VII, upon his undertaking; and he issued a prospectus announcing the opening of classes for 1st October, 1805. At that date the alarm caused by the Revolution had not quite passed away, and war had again broken out between England and France. Hence few students from Ireland presented themselves. Dr. Walsh

¹ According to Andrew O'Reilly (*The Irish Abroad and At Home*) Jerome Bonaparte was a pupil of Abbé M'Dermott at the Irish College, in 1800. From the *Historie de l'abbaye et collège du Juilly*, we learn that Jerome Bonaparte was a pupil in that college from 1796 to 1798. The two statements are not incompatible, though that of O'Reilly requires confirmation.

determined to set to work with such material as he could find at hand. He admitted to the College the sons of Irishmen resident in France. He had made the acquaintance of a French ecclesiastic, Abbé Fontanel, who had a boarding-school in the neighbourhood of Popincourt. Fontanel sold his interest in his school to Dr. Walsh for 16,000 francs, and entered the Irish College with the title of Prefect of Studies, bringing with him his pupils. He was guaranteed a salary of 3,000 francs a year, and a pension on retiring of 1,600 francs. Moreover, his six nephews were received as boarders, paying only one-half pension. Abbé Fontanel continued his connection with the College for several years, and subsequently received the appointment of Dean of the Faculty of Theology in the University established by Napoleon I in 1808.

About this time Dr. Walsh took another step which received considerable notoriety. War was going on in Portugal. The Irish students at Lisbon were in danger. Dr. Walsh offered them a home in Paris. This step on his part was severely censured by the Bishops of Ireland, who in reference to it addressed the following letter to Dr. Crotty, Rector of the Irish College at Lisbon :—

DUBLIN, 24th January, 1807.

REV. DEAR SIR,

We the undersigned, Archbishops and Bishops of Ireland, have lately been made acquainted with an extraordinary proposal of the Reverend Dr. Walsh of Paris, to the young men at present under your care and guidance in Lisbon, inviting them to abandon that establishment, and repair to the seminary established by the head of the French Government under his direction in Paris. You may easily conceive the degree of indignation we felt at such a proposal, nor can we believe but that it proceeded from any but sinister motives. We shall refrain, on the present occasion, to make those comments which occur to us on the general conduct of Mr. Walsh since the period of the French Revolution ; but we cannot avoid remarking that the great inducements held out to the young men of your house seem calculated to inspire them with a veneration for, and an attachment to, the present French Government, while at the same time, he seems actuated by a desire to alienate them from that allegiance which they owe to the government of their own country. It is needless to remind you, sir, that

one of the principal duties of a Catholic clergyman is to inculcate a subordination to the laws and allegiance to the established authorities under which we live; we consequently submit to your consideration whether an education received under such a hostile power, and such a revolutionary government, as Bonaparte's are, can possibly tend to enforce those maxims. We have not the most distant idea of attaching any blame to you, sir, but we are extremely anxious that you should be thoroughly acquainted with our sentiments on a matter of such serious moment.

Bound as we are by every tie of gratitude to the Government, for its very liberal support of our ecclesiastical establishment at Maynooth (and which under the auspices of the present administration, we hope will very shortly be considerably enlarged), we not only feel it our duty to declare, in the most unequivocal terms our reprobation of such attempts to seduce the youth of your house, but are determined to use the authority vested in us, in order to prevent even the possibility of excuse on the part of the students of our respective dioceses, who might attempt to accept that insidious offer.

We, therefore, desire that you should convene all those under your care, and make known to them that we will never give any ecclesiastical faculty in our dioceses to those individuals who should accept of the offer; and that we authorize you to declare to all those in holy orders, that by the acceptance of a similar offer they will incur a suspension *ipso facto*.

At the same time, however, that we pronounce this sentence, we do confide that their own sense of duty is sufficient to prevent the necessity of it. And we do hope that they will not suffer their principles of allegiance to their lawful sovereign to be biassed by the intriguing dispositions of those persons who are the instruments of his avowed enemies, in disseminating discord and discontent.

We, remain, with much esteem,

Very Reverend dear Sir,

Your most humble Servants in Christ,

RICHARD O'REILLY (Armagh).	J. T. TROY (Dublin).
THOMAS BRAY (Cashel).	EDWARD DILLON Tuam).
FRANCIS MOYLAN (Cork).	DANIEL DELANY (Kildare
JOHN CRUISE (Ardagh).	and Leighlin).
PATRICK RYAN (Germanica,	PATRICK JOS. PLUNKETT
Coadjutor of Ferns).	(Meath). ¹

The invitation addressed by Dr. Walsh to the Lisbon students was also deemed worthy of mention in the British

¹ *Account of Ireland, Statistical and Political.* By Edward Wakefield. Vol. ii., pp. 552-553. London, 1812.

Parliament. In the debate on the Maynooth Grant, on 4th March, 1807, Mr. Wilberforce advocated the home education of the Catholic clergy of Ireland.

To his knowledge [he said], there had been formed a vast establishment for the same object in Paris under the protection of a person (the Emperor Napoleon) on whom it was least of all desirable that it should depend (hear, hear). What, he asked, would hinder the men brought up in that establishment from becoming one day bishops in Ireland?¹

Lord Howick, Secretary of State, followed in support of the grant :—

He could instance a fact which, he was confident, would establish the necessity of encouraging home education for the Catholic priesthood of the land. Dr. Walsh, a priest of talent, who was appointed head of the college established in Paris for the education of Catholic priests, had used all means in his power to induce such of the Irish Catholics as were for their education in Lisbon, to go to his College. He had offered them, not only education, but every temptation that he thought likely to withdraw them from their King and their country. On a representation of the matter to the Catholic Bishops in Ireland they treated it as it deserved. But we should not, in future, leave any description of his Majesty's subjects exposed to the temptation of the enemy.²

How far Dr. Walsh's invitation to the Irish students at Lisbon merited censure so severe, in the absence of the text of it it is impossible to say. The fear of French influence, and of a French invasion, may account for it. To Napoleon war was a splendid game. Some who knew him, were disposed to believe that he was prepared to use Ireland against England, but that if it served his interests he would be ready to cede it back again in exchange for some other concession. It seems inconsistent with Dr. Walsh's whole career to have favoured disloyalty.

If the signatories of the letter [he wrote] had notified to him not to receive their subjects he would have acted in conformity with their instructions. But the dimissorial letters of those ecclesiastics authorized them to prosecute their studies

¹ *London Evening Post*, 5th March, 1807.

² Debate on the Maynooth Grant. *Annual Register*, 1807, p. 88.

on the Continent, where the school of Paris always held the first rank. The war in Portugal obliged them to take refuge in Spain, where soon after they found neither refuge nor means of education. In this state of distress he felt it his duty to listen to the voice of humanity which made even a pagan say : *Homo sum, et nil humani a me alienum puto*. He felt it his duty to repeat the sweet invitation of his Divine master : *Venite ad me omnes, et ego reficiam vos*.¹

In such circumstances it is easy to imagine that the task of reorganizing the College was a difficult one. In 1811, after all his efforts, the number of students amounted only to ten pensioners and thirty bursars.

V.

But let us turn for a moment to the inner life of the College. One who was then a pupil, Colonel William O'Shee, has left on record his reminiscences of life in the College at that period. The French form of expression, here given unaltered, adds to their interest :—

I entered the Irish College in the year 1807, after Easter. The house was formerly a seminary founded by Irishmen and subscriptions ; but since the first French Revolution no pupils came from Ireland. About the year 1800 some priests, who were aided by several countrymen pretty high in France, entered the house, which had not been sold ; even more occupied likewise the English College situated in Postes Street. These priests took some pupils who were sons of Irish gentlemen living in France. But they were few in number, and in order to improve and to enlarge the College the superiors agreed to receive in their house another little college under a French clergyman, Abbé Burnier Fontanel, afterwards Dean of the Faculty of Theology and Honorary Canon of the cathedral church of Paris. This event happened before 1807.

At the time of my arrival the Superior of the College was Father Walsh. The Econome was Father Parker, an English Benedictine Friar, he was seconded by the lay-brother Nicholas. The Treasurer was Father Patrick McNulty. They lived in the house, the other members of the council lived abroad, among whom was Count Lally-Tollendal the general's son. Abbé Burnier Fontanel was Prefet des Études and member of the Council, he had a lodging in the College above the kitchen.

¹ *Memoire pour Walsh*, 1814, p. 29.

The College was *free*, that is to say, it had its professors, and the pupils did not go out of the house. Only in the year 1812, they were obliged to go to the Lycée Napoléon, very near, which was located in Ste. Genevieve's Abbey, as in our days.

There was a chapel and a peculiar chaplain; the pupils did not go out to the parish church—all the religious services being performed in the College's chapel, the superiors being the officiating priests. There we made every year the first communion, but in order to receive the Confirmation we were obliged to go to the parish church, St. Stephen on the Mount.

It was a habit to make processions in the due times of the year in the large court of the College, and a repository was erected; and in those days the windows of all the houses which could look into our court were fully stocked with a great many people, who took part in the service according to the possibility, and they were blessed with the Holy Sacrament.

We never wore a uniform or regimentals like the other schools or colleges; never used drum.

When the Emperor Bonaparte mastered himself of Rome, and took prisoner our Holy Father Pius VII, several Irish priests were found in Rome. They were considered as Englishmen, and carried to France as prisoners. But they were soon acknowledged as Irish Catholic priests, and declared free, and they were collocated in our College, and the administration had orders to receive and nurse them. They had each his cell, and two tables at the head of the refectory. Amongst them were M'Donnell, M'Cormack, Magee, Hely, Conboy, Devlin, Creigh, and others, about fourteen or sixteen, I don't remember the other names.

There were likewise four Italian priests or Maltese taken in Rome.

The English College in Postes Street had no pupils, it was our linen depository and sometimes a resting place for sick superiors or pupils.

In the Postes Street there was another college, a private one, of which were superiors MM. McDermott and MacMahon, a doctor of physic. By some reasons unknown to me this last college was reunited with the Irish in our house. But Father Walsh left it, and Mr MacMahon became the president of the Council board, I don't know why. This event happened in 1812.

To-day, 1866, the house is quite the same outside, and inside as in 1813, perhaps something is changed and improved in that part above the kitchen and the little yard adjoining. In the great hall, next the refectory, there was at the bottom a monument of black marble with inscription to the memory of James II, and the place was called the Monuments Hall

(*La Salle du Tombeau*). But since my departure of the College this monument was taken away.

The court is the same, like the ball-playing place, where we all, comprising the priests of Rome, played every day. I suppose the chapel is not altered; the library was in the upper story. Every pupil had his own cell.

Every year the St. Patrick's Day was a great festival for the College, and the Council board gave a large banquet to the friends of the College.

Some Irishmen who had become personages in the State, as Count Lally-Tollendal, Wm. Clarke, Duke of Feltre, Minister at War (and my relation because of his mother Luisa Shee), and his uncle, Count Henry Shee, Peer, were very benevolent to the College, likewise several other persons.

In the year 1821, I visited the house which was again a seminary. The superior was then Father Charles Kearney, who was second cousin with my father, Colonel Robert O'Shee. Father Kearney was a friend of Father Edgeworth, who was the last confessor of King Louis XVI, and accompanied him to the scaffold. Father Kearney was present and very near the scaffold, 21st January. He escaped luckily.

I left the College in January, 1814, and went to the military school.

The College owned a little estate or farm which name was Grisy (Ivry), if I remember well. I don't know where it was situated or what became of it.¹

In every hall there was a pulpit which served when lectures were read. There was likewise a pulpit in the chapel. In all the divine services the students were choristers.

The old trees in the court were standing the same as to-day.

In my time the chaplain and father confessor was Abbé Guibert, uncle to the pupil Chalopin. It may be he was succeeded by the Abbé Capron.²

¹ *Some Remembrances from the Ancient Irish College in Paris before 1814.* By William O'Shee, a Pupil. Paris, 7th January, 1866.

² *New Remembrances of the Irish College.* 4th February, 1866.

The following is the list of students given by Colonel O'Shee:—

Irishmen:—Walsh, Corbet, major of the staff; Thomas Alfred Wall, captain of foot; Philip Wall, his brother; O'Hegarty, White-Orledge, Forbes Philamor (Scotchman); John O'Meara, captain of horse; Edward O'Meara, his brother; Trappist, Mellerie, France; Daniel O'Meara, major gendarmerie; Arthur Barker, O'Sullivan, St. Leger, captain of foot; Baines, chef de Bureau in War Office, Paris; Glashin, English teacher; Richard Hy. M de Shee, captain of horse; O'Shee, William, colonel of foot; Maurice O'Farrell, major of horse.

Frenchmen:—Polydor De la Rochefoucauld, Wilfred De la Rochefoucauld, De Rotatier, Lamy Chalopin, De la Rochetulon, De Lavan, De Vernaux, De Monestrol, captain of horse; Perry, Lafleche (two brothers); Sexte Raffo de la Fare, captain of foot; Andre Burnier Fontanel, priest; Pierre B. Fontanel, doctor of physic; Pierre B. Fontanel, junior; Jean

An Irishman resident in Paris at the same period, Myles Byrne, also gives testimony to the state of the College under the administration of Dr. Walsh¹ :—

The Abbé Walsh [he writes] was Superior, and he was ably seconded by the Abbé McNulty the Econome, or steward and manager of the establishment. The Irishmen's sons who got burses in the College at this period were sure to receive an excellent education, as the masters and professors were men of erudition and high learning; besides the Irish students had the advantage of following the high classes at the Lycée Napoléon (Henri Quatre), then in high repute for its professors; its being adjacent to the Irish College proved a great advantage to the sons of the exiles of Erin. I well recollect many of the fine fellows who were educated there, the MacMahons, M'Cannas, MacSheehys, Delanys, Blackwells, St. Legers, Swantons, Walls, O'Briens, Barkers, Corbets, Glashans, O'Morins, O'Maras, Smiths, etc.

The Irish College continued to be much favoured by the French Government, and its Superior was much liked and esteemed by the students and their parents. When I passed through Paris in 1812, I visited young Barker and others at the Irish College, and they told me they were well fed and well taken care of.

VI.

But meanwhile difficulties had arisen for the energetic administrator. The Bureau of Surveillance created by the Decree of 19th Fructidor, consisted of six members, and amongst them the Archbishop of Paris, and the Prefect of the Seine. Mgr. de Juigné, Archbishop of Paris, and Senator of the Empire, was chairman of the board. During his life the administrator experienced little difficulty. On the death of the Archbishop, in 1808, the Prefect of the Seine, who hitherto absented himself from the meetings because he could not preside while the Archbishop was present, became chairman, and at once he proposed to add to the Board two additional members, viz.: the Abbés Ferris and Madgett, two Irish priests, who were

Emery, Mocquin, Deheque, Professor of Greek, Collège de France; David de Mozan, Roblastre.

¹ *Memoirs*, vol. iii., p. 159.

hostile to Dr. Walsh. In spite of the protest of Dr. Walsh they were appointed supernumerary members of the Bureau. Hardly had they entered on office, when Dr. Walsh obtained a Decree of the Council of State transferring to the Grand Master and Council of the University, the functions of the Bureau of Surveillance, dating from 1st January, 1809. But the accounts of 1807 and 1808, though duly submitted to the Bureau, had not yet been audited and approved. The two new members of the Board therefore devised a plan to hold the administrator in their power. They petitioned the Minister of the Interior to appoint a committee, of which they should be members, to examine Dr. Walsh's accounts up to 31st December, 1808. The committee was appointed; Dr. Walsh's accounts were examined and found correct. However, the hostility towards him continued, and the President of the Bureau obtained from the Minister of the Interior an order, dated July, 1809, provisionally suspending him from the office of Administrator-General.

Father Parker, an English Benedictine, was named provisional administrator. It was hoped that by this measure Dr. Walsh would be intimidated, and would resign his office on being secured a pension. But he held firm, and on 10th January, 1811, he wrote to the Minister of the Interior :—

The unanimous desire of the Catholic clergy of the United Kingdom, is, that I should not abandon my post until peace is re-established. On the first tidings of peace I will hasten to invite the Bishops of the Islands to appoint a successor worthy of their confidence, to him I will resign my post, and will aid him by my advice ripened by an experience of thirty years. But as I have the will, and even the strength to be useful to religion and to my country, I shall continue, subject to the good pleasure of your Excellency, an administration which has already had such happy results.

Besides refusing to resign Dr. Walsh took measures to defend his position. At that time the diocese of Paris had at its head an intruder, Cardinal Maury, who, despite the remonstrances of the Holy See, had usurped the

administration of it. To him, as Archbishop in the eyes of the civil power, Dr. Walsh had recourse for support, telling him, it is alleged, that as Archbishop his interest was at stake, for as much as if native students did not present themselves the revenues of the College would be, at least, provisionally, at his disposal. The Cardinal, however, gave him only fair promises. The Administrator then petitioned to be heard before the Council of State. His petition was granted, and the matter was discussed in presence of the Emperor, who declared that he 'meant to preserve intact the property of the Irish Bishops.'

But other influences were at work. On 12th March, 1811, the Marquis Gerald Lally-Tollendall, son of Lally of Fontenoy, presented to the Minister of the Interior a long statement of twenty-nine pages, entitled, *Notes confidentielles sur l'administration des collèges irlandais, anglais et écossais, dans tout l'empire français*.¹ In that memorandum Lally speaks of the interest which his grandfather and his father had taken in the Irish Colleges, and how he himself had been for many years intimate with the former Superiors. He goes on to speak with much vehemence against Dr. Walsh, and urges his removal from the office of Administrator-General and Superior. He calls him, 'un être pétri d'égoïsme, d'envie, de haine, et de discorde.' He never visited, he states, the Lombard College after Dr. Walsh became Superior. He affirms that Dr. Walsh caused Abbé Innes of the Scotch College to die of grief at the Hôtel-Dieu; and M. Kelleher of misery at the same place; and M. O'Neil at the Hôpital Cochin. He charges him with supplanting Dr. Kearney, when the College was about to be organized, and calls him the enemy of all his compatriots. On this ground alone, and regarding all charges concerning accounts as beneath notice, Lally asks for the removal of Dr. Walsh, and then proceeds to examine how his place should be filled.

First of all he proposed that the Abbé Richard Ferris should be appointed. Ferris was a Doctor of the Sorbonne,

¹ Archives Nationales, MS. 113, 2561.

a Canon of Amiens, Licentiate of Laws, and sometime Proctor of the German Nation at the University. Before the Revolution he had held the office of économiste at Collège Montaigu, with marked success. He had even shown his firmness by resigning that office rather than take the oath prescribed by the civil constitution of the clergy. During the Revolution, an ardent Royalist, he emigrated and served as captain quarter-master with the army of Conde. Lally-Tollendall enters into all these details. He asks are these things to be considered as objections against his appointment. 'Serait il enfin dans ses mœurs, et pendant ses campagnes que M. Ferris n'aurait pas échappé aux fragilités humaines, qui avaient alors si peu de dignes ? Je n'accuse, ni n'excuse ?' But considering that it would be desirable to put at the head of the establishment a man, who, in point of morals, would be regarded in Dublin as *omni exceptione major*, he proposes to separate the office of administrator from that of superior, reserving the office of administrator in every event to Dr. Ferris. Then he proceeds to consider who would be the fittest person for the office of superior. For that office there were three persons whom he judged fully qualified, namely, Dr. M'Dermott, formerly a tenant in the College, Father Parker, O.S.B., then provisional administrator, and Dr. Kearney, formerly Superior. Concerning each he gives interesting details. He discusses also the question of salary. Before the Revolution the salary of the Superiors hardly exceeded 400 francs. Lally-Tollendall advocated the adoption of a more liberal scale of salaries, and he proposed that the Superior or Provisor-General should receive 2,400 fr., with board, lodging, light, and washing ; the Administrator-General, 4,000 fr. ; the Receiver, 1,200 fr. ; the Professor of Theology, 1,500 fr. ; the Professor of Humanity, 1,500 fr. ; the Librarian, 600 fr. ; the Chaplain, 600 fr. ; the Prefect of Studies, 3,000 fr.

Doubtless this elaborate statement made a deep impression on the mind of the Minister. For, though the Rev. Paul M'Pherson, D.D., visited Paris the following year, as representative of the Scotch Bishops, and pre-

sented a petition in support of Dr. Walsh, the Minister, by a decision dated 15th April, 1813, appointed Dr. Ferris, Provisional Administrator. The first act of the new administrator was to oblige Dr. Walsh to quit the College. He, himself, took up his residence in the old English College. Here he continued to reside, holding the office of Administrator-General of the British foundations in France until the abdication of Napoleon in 1814.

The Restoration brought back a new order of things, and the Bishops of Ireland were enabled to present to the French Government an ecclesiastic possessing their confidence, Rev. Paul Long, to fill the office of Superior and Administrator-General. He was not long in office when the return of Napoleon from Elba threw France once more into turmoil. Dr. Ferris seized the opportunity, and he obtained from the Emperor an order appointing him again administrator. On the return of the Bourbons after the battle of Waterloo, he was obliged to retire from that office. But he did not cease to meddle with the affairs of the College. About 1818 Archbishops Curtis and Murray visited Paris for the purpose of obtaining from the French Government the transfer to Ireland of all the property of the Irish seminaries in France. Through the influence of the Duke of Wellington the negotiations were on the point of being crowned with success. Dr. Ferris, on becoming acquainted with the project, at once set to work to defeat it. He drew up a protest against the transfer of the property to Ireland, and had it signed by the Irish officers in the service of France. In consequence the negotiations failed.

Nor was this the last occasion on which Abbé Ferris made himself conspicuous. About 1819 he succeeded in obtaining his restoration to the office of administrator. But his military proclivities led to his downfall. At a meeting of the Bureau Gratuit, Ferris felt hurt by an expression used by Hely d'Oyssel, Minister of Instruction, and sent him a challenge. According to O'Reilly,¹ he sent

¹ *The Irish Abroad and at Home*

to the Minister a cartel with the words, 'My arm is the sword.' But Myles Byrne, who was his second, gives an somewhat different account :—

M. Ferris [he writes¹] asked me to be his second, along with a French officer a friend of his. I could not refuse although I thought it quite impossible for him to hold a pistol an instant in his hand, on account of the palsy with which he was afflicted. I therefore endeavoured to dissuade him from sending a message to M. Hely d'Oyssel, mentioning the advantage the latter would have. 'Never mind,' he replied, 'I shall rest my pistol on my left arm, and let my antagonist do the same.'

The challenge was sent. Hely d'Oyssel met it with contempt, and threatened to have the seconds sent sixty leagues from Paris. Ferris was obliged to retire from the office of administrator. He continued to live for some time in Paris, and kept a carriage. At a later period he purchased a house near Soissons, where he resided till his death, in 1828.

VII.

On the retirement of Dr. Ferris, the Rev. Charles Kearney, who had been Superior of the College before the Revolution, was appointed rector. The College soon resumed its exclusively ecclesiastical character. Abbé Walsh spent the closing years of his life at the old Collège des Lombards. Before his death he had the satisfaction of witnessing the dissolution of the Board which had caused him so much embarrassment. That Board was dissolved by order of His Majesty Charles X. The following words, taken from the evidence of Dr. Doyle before the House of Commons, in 1825, show the estimate in which its administration was held in Ireland :—

The funds belonging to our Irish College in France, or rather the management of them, was for some time past vested in a kind of Board at Paris, and this Board consisted of men who mismanaged our property very much. They placed in the seminary there, which belongs to the Irish, men in whose morals or capacity we had no confidence; and whilst the management

¹ *Memoirs*, vol. iii., p. 163.

of the Seminary continued in the hands of this Bureau, many of the Irish prelates were unwilling to send their subjects there. But some short time past, this Bureau was dissolved and the administration of the College vested, I believe, in some person appointed by the King ; I do not know, but it may have been in one of the Secretaries of State. An Irish ecclesiastic, however, who happened to be on business in Paris, was appointed President, and since then our objections to sending students have been, I may say, entirely removed.

Dr. Walsh died in 1825. By his last will and testament he made himself the benefactor of generations of students yet to come. That document, which crowns his services to the Church in Ireland, is too important to be omitted here.

TESTAMENT

DE MR. L'ABBÉ JEAN BAPTISTE WALSH, DOCTEUR EN THÉOLOGIE, SUPÉRIEUR DU COLLÈGE IRLANDAIS DE PARIS, ET ADMINISTRATEUR DES FONDATIONS CATHOLIQUES IRLANDAISES EN FRANCE.

PARIS, 23, RUE DES CARMES,
Le 18 Octobre, 1825.

CECI EST MON TESTAMENT

En remerciant Dieu des longs jours qu'il daigna m'accorder, je soussigné Jean Baptiste Walsh, prêtre, docteur en théologie demeurant à Paris rue des Carmes, 23, je fais, dis-je, le présent testament auquel seul je m'arrête comme contenant mes dernières volontés. Je nomme et constitue pour mon Légataire Universel Monseigneur Hyacinthe Louis de Quélen, Archevêque de Paris, et je le nomme en même temps mon Exécuteur testamentaire en lui donnant, sans inventaire, ni formalité quelconque, la saisie de tout ce que je posséderai à l'époque de mon décès, le tout à la charge de faire donner dans un séminaire de son choix une éducation ecclésiastique aux étudiants ci-après désignés Je l'autorise aussi à donner tous pouvoirs, jugés nécessaires à un prêtre qu'il choisira pour le seconder dans l'exécution du présent testament.

ARTICLE PREMIER.

Je prie Monseigneur d'accepter, un saint ciboire qui m'est cher, à cause de la donatrice, la princesse Elisabeth, d'heureuse mémoire. Je donne à M. Philibert, curé de St. Etienne-du-Mont, mon secrétaire à cylindre en bois d'acajou. J'autorise

ce même pasteur à partager mon argenterie de table entre les dames religieuses de la Madeleine, rue des Postes et les dames de la Miséricorde, rue Notre Ste. Geneviève, pour leurs usages propres.

Je substitue la demoiselle Anne Victoire Puisée¹ à mes droits en vertu de mon bail au collège des Lombards; elle traitera avec les sous-locataires d'une part, et de l'autre elle acquittera, pendant sa jouissance, le loyer stipulé au dit bail qu'elle ne pourra pas céder à d'autres; elle est propriétaire de mon mobilier et d'autres effets qui sont spécifiés sur un état signé de moi.

Je donne et lègue à la veuve Roger notre domestique une rente annuelle et viagère à partir du jour de mon décès: cette rente sera de deux cents francs. Je charge les consciences des administrateurs successifs de mes biens, légués par le présent acte, de faire acquitter, chaque année, pour le repos de mon âme, cent messes basses qui seront rétribuées à raison de trente sols par messe. Hors ces dons, legs et charges prélevées, je consacre le reste de mes biens à l'éducation d'Étudiants natifs d'Irlande; toutefois sans préjudice d'un article que j'inscrirai ci-après dans l'intérêt de mes parents.

ARTICLE SECOND.

Mon petit neveu Jean M. Ginty, annonce d'heureuses dispositions; aussi je l'appelle le premier à profiter du présent legs, que je charge de payer sa pension, de lui fournir un modeste entretien, et encore de lui donner, à la fin de ses études, une somme de deux cents francs pour son voyage de retour en Irlande. J'observe ici qu'aucun autre étudiant ne pourra prétendre soit à un entretien, soit aux frais du voyage.

ARTICLE TROIS.

L'expérience a prouvé que des bourses produisent peu d'avantages à la mission, c'est pourquoi les revenus assignés au présent legs seront partagés en pensions annuelles d'encouragement qui seront à la nomination de Mgr. l'Archevêque de Paris et de ses successeurs respectivement, à qui je donne, à chacun *pro tempore*, la suprême direction du présent legs à la charge de maintenir les dispositions faites par le testateur. Or je pose comme base et condition *sine qua non*, que chaque candidat sera, avant d'être nommé, sous-diacre au moins, et qu'il ne dépassera pas l'âge de vingt cinq ans.

ARTICLE QUATRE.

Les candidats doivent avoir des moyens personnels de

¹ Hussey (?).

subsistence, car les pensions d'encouragement seront multipliées autant que le permettront les revenus. Or j'attache une pension de cinq cents francs à un étudiant du nom de Walsh, qui sera choisi par Mgr. l'Archevêque de Paris dans tel diocèse qu'il voudra en Irlande; néanmoins en faisant circuler cette pension parmi les différentes diocèses qui seraient en état de présenter un étudiant de ce nom aux mutations successives. J'établis deux pensions de cinq cents francs chacune, pour deux étudiants du diocèse de Killaloe dont je suis natif. Thomas Magrath et Henri Carrey seront les premiers nommés et après ceux-ci l'Evêque présentera les candidats à l'avenir.

ARTICLE CINQ.

Je lègue à la veuve Burry,¹ ma nièce et à ses trois frères conjointement avec elle la somme une fois payée de deux mille francs que l'Evêque catholique de Killaloe emploiera à leur profit. Je lègue à mon petit neveu Jean M. Ginty et à ceux de sa branche la somme une fois payée de deux mille francs qu'il touchera lui-même aussitôt qu'il aura reçu la Prêtrise.

Je donne à M. Cochin dépositaire de mes inscriptions, la somme une fois payée de deux mille francs qui ne seront payés que lorsqu'il aura fait le transfert à ma succession de deux inscriptions formant ensemble quatorze cent cinquante francs de revenu, qui ont été acquittés de mes fonds, mais qui sont inscrites sous le nom Cochin à cause de ma maladie à l'époque du placement. Je prie Monseigneur de faire assurer à ma succession cette somme de 1450 f. que l'on parait disposé à détourner de ma succession.

Signé : JEAN BAPTISTE WALSH.

ARTICLE SIX.

Ayant détaillé les charges dans les articles précédents je donne ici un aperçu des revenus annuels qui sont appuyés de pièces et documents, savoir :

- 1°. Inscriptions, neuf mille neuf cent cinquante francs ;
- 2°. Obligations sur une maison à Paris cinq cents francs ;
- 3°. Obligation sur l'Abbaye-aux-Bois à Paris, cinq cents francs ;
- 4°. Contrat sur la terre de Serrant (Anjou) trois cents francs.

J'estime que la caisse fournira les sommes portées dans l'article cinq de sorte que les revenus courants pourront être appliqués sans délai, aux destinations spécifiées dans les précédents articles ; il y aura même un excédent annuel de revenu qui sera employé à l'éducation d'une seconde classe d'étudiants Irlandais dans les ordres sacrés qui recevront, chacun son encouragement de deux cent cinquante francs per année pendant

¹ Barry (?)

le cours ordinaire des études autorisées par Mgr. l'Archevêque qui a seul le droit d'instituer et de destituer selon sa prudence. Je mets en tête de la seconde classe Mr. Crotty et Mr. Spehne étudiants actuels en théologie au séminaire Irlandais. Je m'en réfère aux renseignements que j'ai déjà donnés pour les diocèses qui ont le plus besoin d'encouragement. Lorsqu'il y aura des épargnes à cause des vacances éventuelles, mon intention est qu'une partie de ces épargnes soit versée à l'association formée à Paris pour la propagation de la foi catholique dans les Deux-Indes : s'il plaît à Dieu, je parlerai dans un autre moment, de ma chapelle et de mon mobilier. Mlle. Puisée restera gardienne du tout ; je lui dicterai l'emploi à en faire :

J'ai prévenu Messieurs les Missionnaires de France de mon désir d'être enterré parmi les ecclésiastiques au Mont-Calvaire.

Fait et écrit de ma main ce dix-huit octobre, mille huit cent vingt cinq.

Signé : JEAN BAPTISTE WALSH.

Ensuite est écrit : Enregistré à Paris, le six Janvier 1826.
Reçu cinq francs cinquante centimes D. C.

Signé : LABOURCY.

Il est ainsi audit testament signé et paraphé par Mr. le Président du tribunal civil de première Instance de la Seine, et par lui déposé pour minute à Me. Charles Etienne Chapellier, Notaire à Paris, aux termes de l'ordonnance du dit Président, contenu au procès-verbal de description du dit testament en date à Paris du trente décembre mil huit cent vingt cinq, enregistré.

Pour extrait certifié conforme à l'original notairé,
Paris, le 8 Novembre, 1859.

L'Administrateur des fondations Irlandaises en France.

CH. OUIN-LA-CROIX,

Ch. de St. Denis. Off. de l'inst. pub.

Such was Dr. Walsh's last service to the Church in Ireland. Looking back on his career it is evident he had many enemies and encountered much opposition. But his enemies were men like Ferris, whose character was tarnished, or like Lally-Tollendal, who speaks with the passion and prejudice of a partisan. The charge of misappropriating the funds confided to him was ably refuted by Dr. Walsh. The Bureau Gratuit after a rigorous examination declared that his accounts were accurate. On the other hand he had many and loyal friends. The Abbé de

Salamon, Cardinal Zelada, the Princess Elizabeth, the Archbishop of Paris, and his Vicars. Pius VI appreciated Dr. Walsh, and praised his zeal. Pius VII, too, it is said, were it not for the representations of the British Government, would have appointed him Bishop of Waterford in succession to Dr. Hussey. His dying bequests show his zeal for religion. He may, perhaps, in soliciting protection, have used expressions such as would be most likely to find admittance to the French mind ; but he was at all times a loyal subject of his sovereign. He was a man of solid learning, an able administrator, an exemplary ecclesiastic, and an intrepid defender of the rights of the establishment over which he presided.

The College which he re-opened on the Feast of St. Remy, 1805, soon renewed its youth. During the century that has since elapsed hardly less than one thousand priests have gone forth from its halls. The event which Mr. Wilberforce deprecated has frequently taken place ; and students of the College have wielded, and still wield, the pastoral staff. Lowering as is the future, it is less dark than it was one hundred years ago. It is true the need for education in a foreign land has long since passed away ; but the ancient Irish foundations on the Continent deserve to be treasured. They are not only an evidence of the sacrifices made by Irishmen in the past for conscience sake, but they may still be made a means of associating the Church in Ireland to all that is highest and best in the ecclesiastical life and culture of the Continent.

PATRICK BOYLE, C.M.

‘PISCATORES HOMINUM’

A BELATED NOTE

A VERY belated note indeed, since it refers to an article which appeared in this Review more than ‘twenty golden years ago.’ But it is less absurd to offer here corrections of so ancient an article than it would be in the case of an ordinary magazine; for the I. E. RECORD is preserved in bound volumes in very many libraries, and many of my readers can without much trouble refer back to page 566 of the volume for the year 1883. A long Latin poem is given there, with a translation by the present writer, who had previously, with the help of sundry correspondents of the *Tablet*, corrected several mistakes which had crept into the verses as usually printed.

Eight years later a letter came to me from Bloomfield, Emyvale, from the respected priest who is now known as Canon O’Connor, P.P. of Newtownbutler in the diocese of Clogher. On the 1st September, 1891, he wrote:—

In turning over some back numbers of the I. E. RECORD I came across an interesting contribution of yours in the September number of 1883, entitled ‘Piscatores Hominum.’ At once it occurred to me that I possess a copy of that *concio ad clerum*, written about 1776, by a student of the College of Antwerp named Bernard Callan, who afterwards became P.P. of Inniskeen [near Carrickmacross] in the diocese of Clogher. From this manuscript copy you will see that the title given therein is more appropriate—‘*Summi Sacerdotis Jesu Christi ad Sacerdotes Alloquium*.’ The missing line in the second quatrain is supplied. In other respects, too, my copy appears to be more perfect; at least it is more in harmony with metre and rhythm. I have marked the points of difference, and take the liberty of sending them to you, that you may make what use of them you deem best.

I do not understand why I did not deem it best to make at once the use of Canon O’Connor’s notes that I am now making of them. He mentioned besides that the copyist of the *Alloquium*, Father Bernard Callan (he signs

himself in Irish characters, 'Brian na Callan mac Art') was a maternal relative of his, who, as I have said, was at the time, 1776, studying theology in the College of Antwerp. 'He died in 1809, parish priest of the united parishes of Inniskeen and Donaghmoyne. After his death Donaghmoyne became a mensal parish of the Bishop of Clogher, and continued to be such for several years.'

The second line of the poem calls priests (in the copy printed in these pages) 'praecones veridici, lucerna diei.' This is greatly improved in the Inniskeen manuscript :—

Praecones veridici ac lucernae Dei.

The sixth line, also,

Vos vocati palmites, ego vera vitis,

is improved by changing *vocati* into *vocavi*.

I, the true vine, have called you the branches.

In third quatrain omit the comma after *ecclesiae*. In stanza eight the manuscript obeys Henry's First Book :—

'Not' in the imperative is *ne* :
A *non* is hateful then to see—

And accordingly our new reading is 'Ne estote desides.'

More important corrections occur in stanzas ten, eleven, and twelve. In our printed copy the following line wanted two of its necessary thirteen syllables, which Father Bernard Callan completes by adding *quibus* :—

Sed quid, quibus, qualiter, ubi, quando, quare.

Also, instead of *spectat officio*, etc., rhythm and grammar require

Spectat ad officium vestrae dignitatis.

In the same stanza *pendatis* ought to be *prendatis*, and *cum* ought to be omitted before *Giezi*. The last line of the twelfth quatrain ought to be, as in Canon O'Connor's manuscript,

Et salutem omnium sedulo curare.

In the last stanza the manuscript rightly changes

spiritualem into *spiritalem* so as to reduce the number of syllables to the orthodox baker’s dozen.

On the other hand the version printed by me in 1883 is manifestly more correct than the one with which I have collated it in stanzas nine and fourteen. *Sustentatur* (instead of my *sustinetur*) violates the rhyme ; and so does

Nullus fastus elevet statum vestrae mentis,

followed by three lines ending with *testis*, *inhonestis*, and *coelestis*.

No light has been thrown on the authorship of this beautiful exhortation to the priests of God, on which many a good meditation might be made, and (please God) has been made.

M. R.

Notes and Queries

THEOLOGY

THE PRESENCE OF CHRIST IN THE SOUL AFTER COMMUNION

REV. DEAR SIR,—I have been reading lately the well-known learned and pious work of the late Father J. B. Dalgairns on *The Holy Communion*, and have met there a passage which grates on my theological sense, and seems to me at variance with the doctrine on the subject imbibed in the halls of Maynooth from learned and distinguished professors. The author writes¹: ‘It has been contended that when the species are consumed within us, and the body of our Lord disappears, the soul of Jesus remains behind, and continues the real union with us which it had contracted before. And this hypothesis, it will be observed, seems to unite all the requisite conditions, and to avoid the disadvantages of the other two. It perfectly comes up to our Lord’s promise that He would establish His dwelling with us, for it is a permanent union with His Sacred Humanity, caused directly by the Holy Eucharist, and quite distinct from sanctifying grace.’ The opinion is here held that when the sacred species are dissolved within the communicant, and the body of our Lord disappears, the soul of Jesus remains behind and causes a permanent union with His Sacred Humanity directly by the Holy Eucharist.

Now my belief, drawn from my study of our theologians, always has been that when the Sacred Species have been consumed and dissolved, not only the body and blood, but also the soul and divinity of our divine Lord cease to exist within the communicant. The soul is present because it is united to His body and blood to form His Sacred Humanity: ‘Christ rising again from the dead, dieth now no more, death shall no more have dominion over Him.’² The soul of our Lord is now permanently united to His body; and when the body of Christ ceases to be present, His soul also ceases to be sacramentally present. If the Apostles had consecrated while our

¹ At p. 187, 6th ed., 1897.

² Rom. vi. 9.

Lord was dead and His body lay in the tomb, then under the species of bread there would have been the body of our Lord united with His divinity by virtue of the hypostatic union. The soul would not be present because the soul is present by natural concomitance, which in this hypothesis is dissolved. The soul of our Lord is so united to His body and blood, forming with them His human nature, that when His body and blood are no longer present, neither is His soul. His soul, in my opinion, never exists separately from His body and blood. The body and blood of our Lord leave the communicant when the Species are dissolved, and His soul leaves at the same time.

‘Ex quo infertur,’ writes De Lugo,¹ ‘materiam poni ex vi verborum, non vero animam rationalem, quia licet anima non poneretur, possent esse vera verba ratione organizationis accidentalis: ponitur tamen de facto anima propter unionem quam de facto habet cum materia ut dixit Tridentinum.’ Even if the soul of our Lord remained with the communicant after His body had left, there would not be a ‘permanent union thus formed with His Sacred Humanity,’ because that Humanity ‘constat ex corpore et anima, sine quibus non datur homo.’²

In answer to the question: ‘Quando, et quomodo accidentia desinant continere Christum Dominum,’ Lugo says: ‘Certum est, desinere Christum esse sub speciebus, cum ad eum gradum corruptionis perveniunt, ut non essent apta continere substantiam panis nec vini. . . . Certum item est non desinere Christum esse sub speciebus nisi in iis casibus, in quibus desineret substantia panis vel vini, cujus loco subrogatus est.’³ It is certain that not merely the body of Christ, but *totus Christus*, the whole Christ, ceases to be under the Species when they are dissolved. But Christ consists of a soul as well as body; consequently, His soul ceases to be present at the same time as His body. The soul of Christ is present there only on account of its connection with the body; therefore, when the body leaves, so does the soul. ‘In hoc sacramentum,’ says St. Ambrose, ‘Christus est quia corpus Christi.’⁴—I am, sincerely yours,

J. J. KELLY.

We agree with our correspondent’s view of the hypo-

¹ Disp. viii., tom. iii., p. 687.

² *Ibid.*

³ *Ibid.*, p. 716.

⁴ *L. de Initiandis*, c. 9.

thesis put forward by Father Dalgairns. Our Lord, Body and Blood, Soul and Divinity, is present under the sacramental species. His Soul is present, not *vi verborum*, but by reason of its natural connection with His living Body and Blood. When the Body and Blood of Christ cease to be present under the sacramental species this link binding the Soul of Christ to the soul of the recipient is broken, and, in consequence, the Soul of our Lord departs.

We have searched in vain through the theologians for any serious support of the hypothesis put forward by Father Dalgairns. He apparently quotes St. Bonaventure in favour of this hypothesis. Yet a glance at the words of St. Bonaventure would seem to show clearly that the Saint speaks only of a mystical union of love between the Soul of Christ and the soul of the recipient of the Blessed Eucharist. St. Bonaventure says: 'Thou hast chosen perfectly to incorporate us with Thy Body, and to give us Thy Blood to drink, so that being drunk with Thy love, we shall have but one heart and one soul with Thee. For, since the Blood is the seat of the soul, when we drink Thy Blood our soul is inseparably united with Thy Soul.' St. Bonaventure in this passage seems to speak of a mystical union of love, and not of any physical permanent union, such as the hypothesis mentioned by Father Dalgairns would imply.

We may mention, in fine, that Father Dalgairns, having explained three theories in connection with the union which exists between Christ and the recipient of the Blessed Eucharist, says: 'In a matter which God has not fully revealed, nor His Church decided, it is impossible for us to pronounce which of these theories is true.' So Father Dalgairns does not bind himself to the hypothesis mentioned above.

MIXED MARRIAGE CELEBRATED IN A REGISTRY OFFICE

REV. DEAR SIR,—In the July I. E. RECORD in answer to the query, 'Does a Catholic who marries a Protestant in a registry office incur any censure?' the reply given is, 'he does

not incur any censure according to the common law of the Church.' This decision seems to me strange, and contrary to what I always believed on the subject. Starting with the principles that (1) *communicatio in divinis* between Catholics and Protestants is forbidden under censure, and (2) that marriage in a registry office, though illicit, is valid, and a sacrament of which the contracting parties are the minister, it appears to follow that there is necessarily *communicatio in divinis*, and consequently censure incurred. An explanation will oblige yours,

J. C. S.

The difficulty raised by our correspondent is not unfamiliar to canonists and theologians. It is a difficulty which is common to mixed marriages celebrated in a registry office, and mixed marriages contracted outside a registry office when the laws of the Church about mixed marriages have not been observed. In both cases the unlawful marriage is valid, and consequently the contracting parties unlawfully combine to confer a true sacrament. Our explanation will apply equally to both cases.

There are two senses in which the phrase *communicatio in divinis* is taken by canonists and theologians. It is taken to signify any communication in sacred things between a Catholic and a non-Catholic. Such communication is unlawful unless it is entered into for a sufficiently grave reason. It is taken also to signify communication in ecclesiastical rites which would show approval of heretical or schismatical ceremonies. When a mixed marriage is celebrated in a Protestant church before a Protestant minister, acting as such, there is clearly a *communicatio in divinis* in this second sense. When a mixed marriage is contracted in a registry office or outside a registry office, but without any ceremonies belonging to a heretical or schismatical sect, there is *communicatio in divinis* in the first sense. Wernz,¹ speaking on this point, says :—

Unde patet duplex ille sensus vetitae communionis in divinis. Etenim matrimonium est sacramentum novae legis, in quo

¹ *Jus Decretalium*, iv., p. 828.

ambo conjuges ut ministri concurrunt ad conficiendum sacramentum; at sine dubio illicitum est cum haeretico vel schismatico ita concurrere ad conficiendum sacramentum, nisi gravis ratio excusat talem cooperationem. . . . At quod pejus est, fieri potest, ut conjuges coram ministro acatholico celebrent nuptias ritu religioso sectariorum; id, quod sine gravi peccato fieri non potest; videntur enim ministrum acatholicum recognoscere ut legitimum ejusque ritum haeticum vel schismaticum approbare et profiteri.

When the Constitution *Apostolicae Sedis* imposed an excommunication specially reserved to the Holy See on those having *communicatio in divinis* with heretics or apostates, there is question only of such communication as would imply approval of, or favour to, heretics and apostates as such. There is no question of any communication which does not show favour to heresy or apostacy. This follows from the words of the Constitution: 'Omnes a christiana fide apostatas, et omnes ac singulos haereticos quocunque nomine censeantur, et cujusque sectae existant, eisque credentes, eorumque receptores, fautores ac generaliter quoslibet eorum defensores.' Whether mixed marriage celebrated in opposition to the laws of the Church comes under the phrase 'eisque credentes,' as some hold, or under the phrase 'fautores,' as others think, it is clear that it is included only in so far as it shows approval or favour to heresy or heretics. Now, only mixed marriages which are performed before a Protestant minister, acting as a Protestant minister, show such favour to heresy. A mixed marriage celebrated against the laws of the Church, but not before a heretical minister acting as such, does not show any favour to heresy, and consequently does not fall under the excommunication.

This opinion is the teaching of theologians and canonists. Wernz says¹ :—

Catholici quamvis in contrahendis matrimoniis sine legitima dispensatione obtenta grave delictum committant, tamen ex jure communi ob solam matrimonii mixti celebrationem non

¹ *Jus Decretalium*, iv, p. 831.

subjiciuntur poenis ecclesiasticis sive ipso facto incurrendis sive per sententiam infligendis.

Gasparri¹ speaks almost in the same terms.

We are not aware of any decision of the Roman Congregations expressly stating that a censure is not incurred in the case under discussion, still there are decisions which seem to imply that no such excommunication is incurred. The S. Cong. Inq., for example, replies (23rd August, 1877) to the question :—

‘Utrum in contractis matrimoniis (cum haereticis) pastores animarum partem poenitentem, dummodo seclusum sit scandalum, tuta conscientia ad receptionem sacramentorum admittere valeant?’ :—‘Quoad matrimonia valida ad sacramenta percipienda posse admitti sine praevia renovatione consensus, sed ab iisdem percipiendis arcendos, . . . donec obtinuerint absolutionem a censuris incursis una cum poenitentiis salutaribus, *casu quo contraxerint coram ministro haeretico.*’

The latter part of the reply seems to imply that a valid marriage contracted with a heretic, otherwise than before a heretical minister, does not incur the excommunication of the *Apostolicae Sedis*.

We have devoted so much space to this question because it is very important in view of the power of absolving from grave sin committed by those who marry heretics against the laws of the Church. No special faculties of absolving are required when the marriage has not been contracted before a heretical minister. We speak, of course, of the common law of the Church. Bishops have power to impose episcopal censures on guilty parties, although it frequently is better in such cases to proceed ‘*potius per exhortationes quam edictis poenalibus praesertim excommunicationis.*’²

CASE OF VIOLATION OF ‘THE SIGILLUM’

REV. DEAR SIR,—I am very anxious, and would feel very grateful to you for an answer to the following query. It is,

¹ *De Matrimonio*, n. 448.

² S. Cong. Prop. Fide, 16th March, 1638

to my knowledge, very practical, and surely must be of interest to the readers of the I. E. RECORD. I will put the case as clearly and as briefly as I can: Suppose a secular priest meets with a penitent who confesses a reserved sin (v.g., perjury). The priest through confusion or thoughtlessness does not advert that it is a reserved case, and absolves the penitent in the ordinary way, *without having obtained faculties*, which absolution I take to be invalid. Suppose the same priest afterwards, in the course of ordinary conversation, mentions this precise case and his own mistake, but *inominatim*, to a missionary (v.g., at the beginning of a mission), and that the missionary soon after gets to understand from a general confession of the penitent *that he is the very person spoken of* by the secular priest. I assume that the missionary *could not possibly* come to the knowledge of the penitent, *save and except through the confession alone of the penitent himself*. In that assumed case, would there be a *violatio sigilli* on the part of the secular priest?

My own opinion is that there would *not* be, for there is no *violatio* where there is not a *gravamen poenitentis*, or where the sacrament is not rendered *odiosum*, neither of which occurs in the case proposed. There is no *gravamen*, for the penitent is not defamed, or annoyed, or insulted, or put to shame, or injured in any way; the only defamation that occurs (if any), is from his own free and candid confession to the second confessor, i.e., to the missionary. Nor is the sacrament rendered *odiosum*, for, *de facto*, he freely confesses his sins and the reserved case in the number; and neither he, the penitent, nor, indeed, anybody else, can ever get to the knowledge that the former confessor spoke of his *reserved* sin, except we suppose a moral impossibility, viz.: that the second confessor *directly* revealed the sin.

A SUBSCRIBER.

We cannot share our correspondent's opinion about the question which he proposes for solution. There was, of course, no direct violation of the *sigillum* in the case. But there seems to have been an indirect violation of the *sigillum*. An indirect violation takes place (a) whenever there is danger that the person whose sins the confessor narrates will be known to be the penitent; (b) whenever the

narration of the sins by the confessor causes a gravamen to the penitent, or makes the tribunal of penance difficult for the faithful, even though there is no danger that the person whose sins are told by the confessor will be known to be the penitent in the case.¹ In the case mentioned by our correspondent there seems to have been danger that the missionary would find out the person whose sin the secular priest narrated. During a mission general confessions are frequently made by the faithful. The missionary is likely to be the confessor of penitents making these general confessions. He consequently is likely to discover the penitent whose sins he has already been told by the secular priest, when these sins are in some way exceptional.

The fact that the missionary learns the identity of the penitent from a subsequent confession does not make the secular priest less guilty, because it is not the mode in which the danger exists, but the fact of the danger existing at all, which constitutes the violation of the sigillum. To make this clear let us suppose that the missionary had heard the general confession before the secular priest narrated to him the case of reservation. Would not danger of discovery of the penitent in this case make the priest guilty, at least objectively, of a violation of the sigillum? Lehmkuhl,² and Genicot³ hold that there would be at least an objective violation of the sigillum. We see no substantial difference between danger existing by reason of a past confession and danger existing by reason of a future confession. Moreover, it is very important to provide for the freedom of future confessions. But the action of the secular priest was certainly of such a nature as to diminish this freedom. So we believe that there was a violation of the sigillum in the case mentioned by our correspondent.

We agree with our correspondent so far as to hold that

¹ Lehmkuhl, ii., n. 465.

² *Casus Conscientiae*, ii., n. 554, r. 2.

³ *Ibid.*, ii., p. 373.

if there were, morally speaking, no such danger in existence there would be no violation of the sigillum, because we see nothing to cause a gravamen to the penitent, or to make the tribunal of penance 'odiosum.' Perhaps our correspondent means to speak of such a case, although it seems difficult to suppose that danger of discovery does not exist in the case as stated.

It may be well to state, in fine, that the absolution given by the secular priest was altogether invalid, since our correspondent speaks of a case in which the only sin confessed was a reserved sin. If an unreserved sin were also confessed the secular priest would have directly absolved the bona fide and contrite penitent from the unreserved sin, and would have indirectly absolved him at the same time from the reserved sin. This indirect absolution would have left intact the obligation of subsequently obtaining direct absolution from the reserved sin.

J. M. HARTY.

LITURGY

THE CONFRATERNITY OF CHRISTIAN DOCTRINE

IN the June number of the I. E. RECORD was published the very remarkable and important Encyclical Letter of His Holiness Pius X on the teaching of Christian Doctrine. The same issue of the I. E. RECORD contained an article in which were noted the salient features of this document so far as it merits the practical attention of the clergy whom it principally concerns. Having drawn, in the course of his Letter, a sad but vivid picture of the terrible consequences to modern society resulting from the pre-prevailing ignorance of religious truth, the Supreme Pontiff concludes by laying down certain regulations the observance of which is designed to aid in stemming the tide of evils which flows from a want of knowledge of the doctrines of our Faith. These regulations (subject to the modifications that may be granted for particular countries) are to be observed throughout the universal Church. That the

obligation imposed by them is serious, no one is permitted to doubt who reads these words : ' Nolentes igitur, Venerabiles Fratres, huic gravissimo supremi apostolatus officio satisfacere atque unum paremque modum in re tanta ubique esse ; suprema Nostra auctoritate, quae sequuntur, in diocesibus universis observanda et exsequenda constituimus districteque mandamus.'

These rules are six in number, and may be seen in the issue of the I. E. RECORD already referred to. With one of these we are directly concerned just now. Rule 4 directs :—

In omnibus et singulis paroeciis consociatio canonice instituat, cui vulgo nomen Congregatio Doctrinae Christianae, Eà parochi, praesertim ubi sacerdotum numerus sit exiguus, adjutores in catechesi tradenda laicos habebunt qui se huic dedent magisterio tum studio gloriae Dei, tum ad sacras lucrandas indulgentias, quas Romani Pontifices largissime tribuerunt.

To give effect to this imperative instruction a branch of the Confraternity of the Christian Doctrine must be established in each Parish, and as this Association is not well known in this country, it will not be out of place to give our readers some few facts about its history, constitution, scope and aim, the method of canonical erection, and the indulgences with which it has been enriched from time to time by successive Pontiffs.

HISTORY OF THE CONFRATERNITY ¹

The inroads which error and heresy made on the Faith during the progress of the pretended Reformation on the Continent being justly attributed to defective religious training and education, serious efforts began to be made at the time to remedy these defects and to provide the faithful with a solid groundwork of Christian teaching. These movements enlisted the support of many good, pious sons of the Church. Among those who believed that the mists of religious error would disappear before the strong

¹ Cf. *Analecta Jur. Pont.*, ser. 3, p. 998 : Helyot, *Hist. Des Ordres Religieux* ; *Dict. Cath.*

light of Catholic truth, and that the most effective barrier against the advance of heresy was a thorough understanding of the Catechism, was a Milanese nobleman named Marco Cusani. Gathering around him in the year 1560, a number of Priests and laymen, actuated by a like zeal, he formed a society for the purpose of teaching the truths of faith to children, and adults, who were ignorant of them, in the churches on Sundays and Holidays. During this year Cusani came to Rome. Here the same good work engaged the earnest efforts of himself and numerous willing associates. Their noble labours were appreciated by the reigning Pontiff, Pius IV, who, to give freer scope for the exercise of the good work, assigned to the band of workers the Church of St. Appolinaire as the scene of their operations. It was here that Caesar Baronius threw in his lot with the workers and helped them by counsel and example. The Confraternity grew in numbers, and its activities also spread to many parts in the environs of Rome. In 1567 Pius V, recognized its usefulness, granted special favours to those who became its members, and ordered that branches of the *confrérie* should be established in every parish.

In 1586 the original founder was ordained a Priest, and retired to a house near the Sixtine Bridge, where he was later on joined by others. A sort of community life was established. This, it would seem, was the beginning of the Congregation of the Fathers of Christian Doctrine, as distinct from the Confraternity whose members, living in the world, consisted of secular Priests and lay persons of both sexes. Pope Gregory XIII augmented the privileges of the Sodality, and gave over to it the Church of St. Agatha. In the beginning the secular and religious branches were united under the government of a common Protector, who had under him four Definitors, two of whom were chosen from the Fathers, and two from the *confrères*. Afterwards a dual regimen succeeded to the united system, and the name of Provost was given to the head of the Congregation, while a President ruled over the Confraternity. The latter

had at his service a number of subordinate officials, who in their various capacities as *Visitors*, *Councillors*, *Deputies*, *Ushers*, and *Masters* helped materially to promote the final objects of the Association. In 1596 Clement VIII commissioned Cardinal Bellarmine to draw up a simple catechism to be used for uniformity sake in all the schools within the pale of the organization. Paul V became the joint Protector of the two Orders, and decreed that for the future this office should be discharged by the Cardinal Vicar of Rome. The same Pontiff, by the Bull *Ex credito Nobis*, erected the Confraternity into an Arch-Confraternity with powers of affiliating other branches. Subsequent Popes increased the spiritual favours enjoyed by the members of the Arch-Confraternity, and we find Urban VIII, Innocent X, and Clement X, strengthening the Society and enhancing its efficacy for good by the addition of new rules and constitutions.

Although the Fathers of Christian Doctrine form an institution which is distinct from the Arch-Confraternity, (the rules to be observed by the members of each organization being such as are suited to the conditions of the life they respectively lead), yet the principal end and aim of both is identical, and each endeavours, in its own way, to secure the religious education of the young, and the instruction of the ignorant in the knowledge of Christian truth.

P. MORRISROE.

[To be continued.]

DOCUMENTS

RESOLUTIONS OF THE IRISH HIERARCHY

IRISH IN THE NATIONAL SCHOOLS. THE TREASURY AND THE BOARD OF NATIONAL EDUCATION. ATTENDANCE OF CATHOLICS AT NON-CATHOLIC SCHOOLS. EMIGRATION AND ITS ATTENDANT EVILS. THE EARTHQUAKES IN ITALY.

At the meeting of the Archbishops and Bishops of Ireland at Maynooth, on Tuesday and Wednesday, October the 10th and 11th, the following resolutions were unanimously adopted, and sent for publication :—

I.

Earnestly as the Bishops desire to encourage and develop the teaching of Irish in the College of Maynooth and in the Diocesan Seminaries, they have to regard it as to a large extent impossible to have effect given to the resolutions frequently passed by them in reference to this matter, so long as the language is not generally taught in the National Schools throughout the country.

The Managers, therefore, are earnestly exhorted to have their teachers trained for the teaching of Irish, and to see that it is taught in their schools.

II.

Entirely sympathizing, as we do, with the members of the Gaelic League in their effort to maintain and to extend the teaching of Irish in the National Schools, we join with them in deploring the declared intention of the Treasury to withdraw the fees which, for some time, have been paid for the teaching of this subject.

III.

We believe that certain recent proceedings of the National Board afford evidence of the absolute necessity, in the interests of Irish education, of the appointment of Commissioners, of whom the majority, and not, as at present, a small minority,

will understand the educational needs of the country, and be in sympathy with the principles and sentiments of the mass of the population.

IV.

We desire to associate ourselves with our brethren, the Archbishop and Bishops of the Province of Westminster, in the warning which they have deemed it necessary to issue against the frequentation by Catholics of non-Catholic schools.

We do not, indeed, believe that this evil exists to any considerable extent amongst the Catholics of Ireland. Their spirit of faith and their religious instincts, without any special instruction of ours, have been sufficient to protect the great body of our people from so un-Catholic and perilous a course of action.

Yet there may be cases which, if left unrebuked, might lead to ruinous consequences for the children, boys or girls, immediately concerned, and become a cause of scandal to others. As things now are in Ireland, there is an ample supply of good secondary Catholic schools, and nothing but an utter indifference to the interests of religion can explain the conduct of parents who, for some imaginary social or educational advantage, expose the faith of their children to the imminent dangers by which they must be surrounded whilst being educated in non-Catholic schools.

V.

For many years past, the saddest aspect of Irish affairs has been reflected in the stream of emigration from every part of the country. Hence, on more than one occasion, we have publicly appealed to our young people not to allow themselves to be allured by the enticements with which letters from America are so frequently filled, to rush into the dangers of life in foreign cities where too often the measure of success falls far short of the high expectations of the emigrant, and a considerable proportion of those who leave us do not succeed at all.

In this earnest advice the best friends of our people on the other side of the Atlantic have not failed to express their complete concurrence. But still the process of national exhaustion continues almost unabated; and, whilst it is not our present purpose to dwell on the pressing need of utilising the

land and the resources of the country so as to employ the people at home, or to insist on the extent to which capable Irishmen, charged with responsibility and fortified with means and authority to open up the native sources of wealth, could find a remedy for this ruinous depletion, in the existing state of things the duty devolves upon us of warning youthful emigrants against certain perils, which, though not inherent in emigration, have been only too frequently associated with it in the past.

We need only give a brief summary of them here, leaving it to the zeal and wisdom of our priests to set them forth becomingly at greater length, and in a way that their flocks will readily be able to follow :—

(1) While gifts from kind neighbours are an appropriate expression of friendly feeling, gatherings at night that would interfere with the sleep of a person going on board, and, much more, drinking assemblies, are not only cruel, but entirely out of place in the circumstances.

(2) Girl emigrants should be most careful not to form acquaintances with men on board who are strangers, whether they be passengers or ship-hands, and they ought to be far too self-respecting to accept treats of any kind from them.

(3) On landing at Ellis Island, Irish girls should look to the offices of the Mission of Our Lady of the Rosary for guidance, and never trust themselves independently to the direction of persons who offer to befriend them as relatives or acquaintances from the same neighbourhood in Ireland.

(4) Apart from the danger of deception, which is a very real one, parents at home should recollect that not every relative or neighbour or friend of theirs in America is qualified in himself and his surroundings for the responsibility of safe-guarding the unsuspecting innocence of youthful emigrants. Hence in every instance the decision of the Ellis Island authorities should be final for Irish girls, as regards destination, overland journey, and travelling companionship.

These are the chief dangers attending emigration to which we wish the clergy to direct the earnest attention of their flocks ; and the better to give effect to the purpose which all have so much at heart, we direct that until further notice this short statement be read from the altar at the principal Mass in all

churches on the first Sunday of the months of February, March, and September each year.

APPEAL BY THE ARCHBISHOPS AND BISHOPS OF IRELAND.

The following appeal for aid for the sufferers from the recent disastrous earthquakes in the South of Italy has been issued by the Archbishops and Bishops of Ireland, recently assembled at Maynooth :—

We have lately received from the venerable prelates of the South of Italy many pitiful letters making earnest appeal to the Irish Bishops to come to the aid of their afflicted people in the midst of the terrible calamity which the recent earthquakes have brought upon their dioceses.

No words, they tell us, can adequately describe the sufferings of the people. Throughout wide areas, thousands of families are homeless; their churches and hospitals are wholly or practically destroyed; and famine and pestilence are brooding over large and populous districts. It will need, we are told, very large sums from all quarters to bring effective help to those afflicted populations; and even the smallest help from individuals will be thankfully received.

We believe that the Irish people, many of whom are themselves no strangers to suffering, will not be insensible to this earnest appeal; and we confidently hope that those especially to whom God has given more abundant means will send some effective help to the afflicted people of Southern Italy. It is an act of the highest charity, and the Bishops throughout Ireland will gladly take charge of any subscriptions they may receive for this purpose, and will duly transmit them, through his Eminence Cardinal Logue, to the Holy See.

(Signed),

✠ MICHAEL CARDINAL LOGUE, <i>Chairman.</i>	
✠ RICHARD ALPHONSUS, <i>Bishop of Waterford and Lismore,</i>	} <i>Secretaries to the Meeting.</i>
✠ JOHN, <i>Bishop of Elphin,</i>	

**POWERS CONFERRED ON THE IRISH BISHOPS TO GRANT
CERTAIN DISPENSATIONS IN THE REGULATIONS LAID
DOWN IN THE POPE'S ENCYCLICAL 'ON THE TEACHING
OF CHRISTIAN DOCTRINE'**

S. CONGREGAZIONE DE PROPAGANDA FIDE

Protocollo N. 67152.

MENTIONEM FACIAS QUAESO HUIUS NUMERI IN TUA RESPONSIONE.

ON PRIE DE CITER CE MÊME NUMERO DANS LA RÉPONSE.

OGGETTO

ROMA, 24 Julii, 1905.

Eme. ac Revme. Dne. mi Obsme.

Litteris diei 19 superioris mensis Junii Eminentia Tua, nomine etiam caeterorum Antistitum Hibernicorum, significabat non mediocres difficultates obstare, attentis rerum et locorum adjunctis, quominus in Hibernia adamussim serventur, quoad tempus ipsum et modum, ea omnia quae in Encyclicis Litteris de Christiana doctrina tradenda nuper Summus Pontifex constituebat.

Quapropter eadem Eminentia Tua implorabat ut Episcopi Hiberniae, salva semper sabluberrimae illius legis substantia, cum suis parochis dispensare possent circa ea quae respiciunt tempus et modum adimplendi mandata apostolica, quae in memoratis Litteris Encyclicis inculcantur.

Quae omnia ab Eminentia Tua exposita atque implorata quum relata fuerint Sanctitati Suae in Audientia diei 18 ver-tentis mensis Julii, Summus Pontifex oblatae ei petitioni benigne adnuit, ita tamen ut ea quae nuper Ipse praescripsit, quaeque ab ipso pastoralis officio animarum dimanant, quoad ipsam rei substantiam, sancte costodiantur diligenterque serventur. Interim, occasione hac utor ut mei obsequii sensus in Te pro-feram atque manus tuas humillime deosculer.

Eminentiae Tuae Revmae.,

Humillimus. obsqmus. servus verus.

Fr. J. M. Card. GOTTI, *Praef.*,

ALOISIUS VECCIA, *Secrius.*

**THE CUSTOM OF WEARING THE STOLE IN CHOIR AND THE
COPE AT VESPERS****E SACRA CONGREGATIONE RITUUM
ORIOLEN****REPROBANTUR CONSUETUDINES INDUCTAE RELATE AD USUM
STOLAE IN CHORO ET PLUVIALIUM IN VESPERIS**

Revmus. Dnus. Ioannes Maura y Gelabert, Episcopus Oriolensis, vehementer exoptans ut Rubricae et Decreta, quae ad divinum cultum spectant, rite servantur, Sacrae Rituum Congregationi ea, quae sequuntur, humiliter exposuit :

In Cathedrali ecclesia Oriolensi inde ab anno 1626 adest consuetudo, vi cuius Canonicus Hebdomadarius utitur stola in omnibus Horis canonicis persolvendis. Item diebus in quibus iuxta Caeremoniale Episcoporum assumenda sunt pluvialia, accipiuntur hoc modo : Hebdomadarius habens stolam supra mozzetam, manet in habitu choralis usque ad hymnum infra cuius cantum accipit pluviale ; duo beneficiati in festis minus solemnibus, simul cum duobus Canonicis in solemnioribus, illud accipiunt in principio Vesperarum, sed tam omnes isti quam Hebdomadarius pluviale assumunt in ipso choro quin in sacristiam convenient ; tempore vero incensationis idem Hebdomadarius associatur ad altare a duobus aliis Beneficiatis simplici habitu choralis indutis. Tandem in fine Vesperarum omnes, qui pluvialia assumpserunt, illa deponunt quin e choro egrediantur. Nunc vero cum circa legitimitatem harum consuetudinum graves dubitationes exortae sint nuperrime et inter ipsos Capitulares non conveniat quid agendum sit, idem Ordinarius ad omnem ambiguitatem et inquietudinem e medio tollendam insequentium dubiorum solutionem a S. C. expetivit ; nempe :

I. An huiusmodi usus stolae, saltem attenta perantiqua consuetudine, uti legitimus sit habendus ideoque servandus ?

II. An vi eiusdem consuetudinis, Hebdomadarius possit manere in habitu choralis usque ad hymnum et tunc assumere pluviale ?

III. An pluvialia in Vesperis solemnibus possint assumi et deponi in ipso choro quin necesse sit in sacristiam convenire ?

IV. An, qui assistunt Hebdomadario tempore thurificationis, debeant esse iidem qui ab initio parati fuerunt, vel possint esse duo alii Beneficiati simplici habitu choralis induti ?

V. An sustineri possit consuetudo, ut duo Canonici, absente Episcopo, induantur pluvialibus ad fungendum munere assistantium in diebus solemnioribus prout in hac Cathedrali consuetum fuit pro Vesperis ?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisita etiam sententia Commissionis Liturgicae, reque diligenter expensa, rescribendum censuit :

Ad I. *Negative* iuxta decretum n. 1275 *Dalmatarum* 4 Augusti 1663 ad 3.

Ad II et III *Negative*, et servetur Caeremoniale Episcoporum, lib. II, cap. III, n. 1, 2, 3 et 4.

Ad IV. *Affirmative* ad primam partem ; *negative* ad secundam, et servandum Caeremoniale Episcoporum, loco citato n. 10.

Ad V. *Negative* iuxta decretum n. 1391 *Papien.* 20 Iulii 1669 ad 3.

Atque ita rescripsit. Die 30 Maii 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

NOTICES OF BOOKS

GREAT CATHOLIC LAYMEN. By John J. Horgan. Dublin: Catholic Truth Society of Ireland, 27 Lower Abbey Street. 1905.

THE Catholic Truth Society of Ireland is to be warmly congratulated on the production of this very useful volume. Mr. Horgan is doing one man's part to counteract the evil effects of the anti-Catholic literature with which the country is flooded. In the work before us he gives very interesting sketches of the lives of Andreas Hofer, Garcia Moreno, Frederic Ozanam, Montalembert, Frederick Lucas, Windthorst, Pasteur, and Daniel O'Connell. The perusal of such works as this must have a stimulating and inspiring effect on the youth of our country. It is well that Catholic ideals should be thus presented to us, if we may use the expression, in the concrete.

The labour involved in writing a work of this kind is like mercy. It blesses him who gives as well as those who receive. Mr. Horgan himself must feel that his labour, from every point of view, has been well spent. Nobody but a cultured and well-educated Catholic could have turned out so excellent a volume; and it must be a satisfaction to the author that his book as it goes around under the patronage of the Catholic Truth Society will influence for good thousands of his countrymen at home and abroad. Our sincere thanks and our congratulations to him as well as to the Society.

J. F. H.

COMPENDIUM THEOLOGIE MORALIS AD MENTEM P. GURY.
Auctore A. Bulot, S.J. Parisiis: Casterman. 2 vols.

IN recent times many works on Moral Theology have appeared from different sources. Some of these works are undoubtedly of great value to students of theology. Others are of very little value indeed. The work before us belongs to neither category. It is a compendium which is of moderate value. Although it cannot rival the works of masters like

Lehmkuhl and Genicot, still it has merits which make it useful to students who desire clearness in conjunction with accuracy. The work is practically a revision of Gury. It brings Gury up to date. It contains nearly all of the most recent decrees on important subjects.

Needless to say, we do not think it necessary to take up for examination the details of a work which differs little from the numerous volumes of a similar kind which have been published in recent times. Yet we cannot refrain from asking why some decrees of importance have been omitted. We may mention specially the decree of the Holy Office (9th November, 1898), about the sufficiency of actual habitation in a place for six months to give proof of a quasi-domicile without any inquiry being necessary in regard to the intention of remaining for the greater part of the year. We mention this case because some canonists of very great authority omit this decree. Wernz, in his recent valuable work on Matrimony, does not mention it. Neither does Ojetti mention it. We wonder if these authorities have any doubt about the meaning of the decree.

The publishers deserve a word of praise for the excellent manner in which the volumes are brought out.

J. M. H.

SUMMULA PHILOSOPHIÆ SCHOLASTICÆ in usum adolescentium Seminarii Beatae Mariae de Monte Melleario concinnata. Vol. III. (Pars prior): Theologia Naturalis. Price 2s.

WE are glad to be able to extend a hearty welcome to this latest addition to the Mount Melleray series of handbooks of Philosophy. It displays the same clearness and simplicity of exposition, the same cogency of reasoning, and the same wealth of apt quotation from modern works in the vernacular, as characterize the volumes already reviewed in these pages. We trust that the volume on Ethics will appear in due course, and that it will be up to the high standard of scholarship marked by the present volume and the preceding ones. We may then congratulate the gifted and painstaking author on having accomplished a work of very considerable merit and of undoubted utility in the domain of Catholic Philosophy.

P. C.

BOOKS RECEIVED

Early Christian Ireland. By Eleanor Hull. London David Nutt.

L'Année des Malades. By the Comtesse de Flavigny. Paris : Lethielleux.

Christ the Preacher. By Rev. D. S. Phelan. St. Louis, Mo. : Herder.

Addresses to Cardinal Newman, with his Replies. Edited by Rev. W. P. Neville. London : Longmans, Green, & Co.

The Tragedy of Calvary. By Rev. Jas. L. Meagher. New York : Catholic Press Association.

Gleanings from a Parson's Diary. London : Elliot & Stock.

Idyls of Killowen. By Rev. Matthew Russell, s.j. New Edition. London : Burns & Oates.

Theosophy and Christianity. By Ernest R. Hull, s.j. London : Catholic Truth Society.

Paris Manuscript of St. Patrick's Latin Writings. By Newport J. D. White. Dublin : Hodges & Figgis.

THE CATHOLIC REVIEWS

The Dublin Review—October, 1905.

'Henry III and the Church,' by Rev. F. E. Ross ; 'Universals and the Illative Sense,' by Rev. Francis Aveling, D.D. ; 'Nelson and Napoleon in 1905,' by A. St. Leger Westall ; 'Religious Influences in London,' by Rev. Dom Henry Norbert Birt, O.S.B. ; 'The Conscience of Rationalism,' by A. B. Sharpe, M.A. ; 'Dicuil, an Irish Monk of the Ninth Century,' by Marius Esposito ; 'Some Popish Traitors,' by R. E. Francillon ; 'Joseph Goerres, His Work and His Friends,' by Miss J. M. Stone. We understand that from January next the Editorship of the *Dublin Review* passes into the very capable hands of Wilfrid Ward, Esq., LL.D.

Revue Bénédictine. Maredsons, Belgium—4 Octobre, 1905.

'A l'Université d'Oxford le 29 Junii, 1905 ;' 'L'Avent Liturgique,' Dom Fernand Cabrol ; 'Sermon de Saint Césaire dans le *Concordia Regularum*,' Dom Anselme Mauser ; 'Textes Inédits relatifs au Symbole de la vie Chrétienne,' Dom Germain

Morier ; ' La Disgrace de Carafa,' Dom René Ancel ; ' Bulletin d'Histoire Bénédictine,' Dom Ursmer Berlière.

The Catholic World. New York—October, 1905.

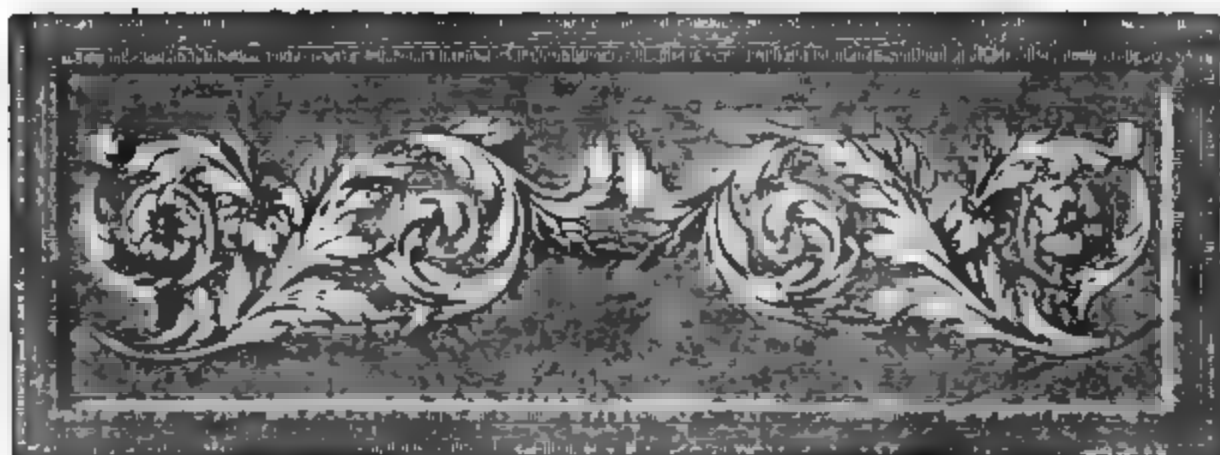
' Missions in Norway and Sweden,' by Abbé Felix Klein ; ' St. Ignatius of Loyola,' by William Barry, D.D. ; ' Her Ladyship,' by Katharine Tynan ; ' Austria-Hungary,' by René Henry ; ' Followers of Dorcas,' by M. F. Quinlan ; ' The Convert,' by Maurice Francis Egan ; ' The New Industrial Italy,' by J. C. Monaghan ; ' Danny's Friday,' by Gilbert Turner ; ' The Sower,' by Katherine Bregy ; ' Before Cromwell came to Ireland,' by Wm. F. Dennehy ; ' The Cambridge History of the French Revolution,' by James J. Fox, D.D.

Analecta Bollandiana. Brussels—Tom. xxiv., Fasc. iii.

' Passio Sancti Dioscori,' Dom H. Quentin, O.S.B. ; ' La Date de la Fête des Ss. Felix et Regula,' Alb. Poncelet ; ' Historia Sancti Abramii ex Apographo Arabico,' Paulus Peeters ; ' La Lettre de Pierre Romano au Pape Pie II. sur le Martyre du B. Antonie de Rivoli.'

The Messenger. New York—October, 1905.

' The Reformers and the Persecution of Heretics,' by H. G. Gauss ; ' Fuentarabia,' by P. Swan ; ' Tara of the Kings,' by Cathal O'Byrne ; ' Current Notes on Art,' by Gabriel Powers ; ' Homeric Studies,' by Henry Browne, S.J. ; ' Trammelings,' by G. P. Curtis. Chronicle of News.



THE ADDRESS OF THE AUSTRALIAN SYNOD

IT was a noble and beautiful inspiration that moved the 'Third Plenary Synod of Australia,' under the guidance of its Apostolic Delegate, His Eminence Cardinal Moran, to send an address to 'The Venerable Hierarchy' of what may lawfully be called, with due acknowledgment of greater claims, the 'Mother Church' of Ireland. Assuredly there is no Irish Catholic whose heart will not be moved by this solemn tribute of love to the land of St. Patrick, and nobody who will not wish in some measure to make Ireland worthy of the love of which that historic document is the pledge.

The Fathers of the Australian Synod give, as it were, an account of their labours to those whom they have left at home in Ireland. They tell of their troubles, their struggles, their progress. They proclaim that the majority of their flocks, being Irish by birth or descent, are earnestly and affectionately devoted to the religious and national interests of their mother-land. They rejoice and glory in the marvellous fruitfulness of her faith at home and abroad throughout the universe.

We in Ireland cannot but rejoice at the wonderful success that has crowned the labours of our missionaries in modern as well as in ancient times.

In the early days of the Irish Church Fridolin, Kilian, Virgilius, Columbanus, Gall, Donatus, Cathaldus, Livinus,

¹ For Text of Address see p. 560.

Rumold, Florentius, Arbogast, Erard, Marianus Scotus, Dysibod, Wiro, Fiacrius, Fursaeus, and a host of others made their mark on the churches of the Continent. To-day their worthy successors are to be found from Sydney to New York, and from Madras to the Cape of Good Hope. Cathedrals of St. Patrick have arisen, from the heights of Melbourne to the 'Golden Gate' of California. Wherever the Irish exiles congregate there the Church is strong, the people are generous, the faith is pure, the noble influences of religion dignify the joys of family life and shed comfort and happiness at the fireside.

Whatever about the past, whose great roll of missionary saints is enshrined in our national calendar, it is safe to assert that in modern times at least no more illustrious apostle has ever left the shores of Ireland than the great churchman who sends, in the name of his brethren in Australia, this loving message to the 'Venerable Hierarchy of Ireland.' When we think of the active labours in the missionary field of His Eminence Cardinal Moran, first in Dublin, then in the diocese of Ossory, and finally in Australia, it is nothing short of a marvel that he could have found time to produce such a list of published works as those which stand to his name. Here are their titles:—

1. *Memoirs of the Most Rev. Oliver Plunkett, Archbishop of Armagh, who suffered for the Catholic Faith in 1681.* Dublin: Duffy. 1861.

2. *Essays on the Origin, Doctrines, and Discipline of the Early Irish Church.* Duffy. 1864.

3. *History of the Catholic Archbishops of Dublin since the Reformation.* Duffy. 1864.

4. *Historical Sketch of the Persecutions suffered by the Catholics of Ireland under the rule of Cromwell and the Puritans.* Duffy. 1865.

5. *The Episcopal Succession in Ireland during the Reign of Elizabeth.* Kelly. 1866.

6. *De Regno Hiberniae, authore Revmo. D. Petro Lombardo.* Edited with a prefatory Memoir of the Most Rev. Dr. Lombard, Archbishop of Armagh. Duffy. 1868.

7. *Life of Most Rev. Dr. Plunkett*. Duffy. 1870.
8. *Acta Sancti Brendani*. Kelly. 1872.
9. *Monasticon Hibernicon of Mervyn Archdall*. With extensive notes. Kelly. 1873.
10. *Specilegium Ossoriense*. Original Letters and Papers illustrative of the History of the Irish Church from the Reformation to 1800. Kelly. 1874.
11. *Specilegium Ossoriense*. Second Series. Gill & Son. 1878.
12. *Specilegium Ossoriense*. Third Series. Browne & Nolan. 1884.
13. *Occasional Essays*. Browne & Nolan. 1890.
14. *History of the Catholic Church in Australasia*. Sydney : Oceanic Publishing Co. 2 vols. 1896.

Nor can we forget that Cardinal Moran was, with Dr. Conroy, Bishop of Ardagh, the first editor of the I. E. RECORD, to which he was a constant contributor, until the duties of the episcopate at Kilkenny made it impossible for him to give it the support which maintained it so well whilst he was in Dublin. When it ceased to appear for a few years, His Eminence, in conjunction with the present Archbishop of Dublin, succeeded in reviving it, and its first editor under the new auspices was no other than His Grace the Most Rev. Dr. Carr, Archbishop of Melbourne, for many years past the colleague of Cardinal Moran, and the second of the illustrious signatories to the Address of the Synod. It was to Dr. Carr that we first, in fear and trembling, sent a little essay for the I. E. RECORD a good many years ago. Cardinal Moran has also founded the *Australasian Record* in Sydney, to which he is one of the chief contributors. When we take in connection with these works His Eminence's unwearied labours in every department of Apostolic administration in the Australian Church, in which he has been so successful, we cannot fail to recognise his as a well-filled life, full of merit and virtue. The testimony of such a man to the Church of his native land is a precious and welcome tribute, particularly when it is supported and endorsed by the

Archbishop of Melbourne and all the venerable Fathers of the Australian Synod.

The last sentence in the message sounds like an utterance of the 'ages of faith.' 'As Christians and sons of St. Patrick,' it says, 'you as we, in trial and in joy, turn to the Chair of St. Peter in the Eternal City. There we meet in the unity of faith, of obedience, and of love, looking for the blessed hope and coming of the great God, and our Saviour Jesus Christ.'

These are immortal words, which will re-echo through the centuries, bearing on to future generations the testimony of the faith of our day and time. They recall to our mind the words of Lacordaire :—

Ah faites silence! [said the great orator], 'j'entends au loin et tout proche, du sein de ces murailles, du fond des siècles et des générations, j'entends des voix qui n'en font qu'une, la voix des enfants, des vierges, des jeunes hommes, des vieillards, des artistes, des poètes, des philosophes, la voix des princes et des nations, la voix du temps et de l'espace, la voix profonde et musicale de l'unité. Je l'entends. Elle chante le cantique de la seule société des esprits qui soit ici-bas. Elle redit, sans avoir jamais cessé, cette parole, la seule stable et la seule consolante, '*Credo in unam sanctam, catholicam, apostolicam ecclesiam.*' Et moi dont c'est aussi la fête, moi le fils de cette unité sans rivage et sans tache, je chante avec tous les autres et je redis à vous. '*Credo in unam sanctam, catholicam, apostolicam ecclesiam.*'

Yes; the voice that comes to us from the other end of the world, the echo of a sacred assembly, is undoubtedly the voice of Basil and of Chrysostom, of Augustine and Cyprian, of Irenæus and Hilary, of Nice and Chalcedon and Antioch. It is the voice of Patrick and Columkille, of Columbanus and Kilian and Virgilius, of Lawrence O'Toole and Oliver Plunkett, of David Rothe, Thomas de Burgo, Richard Creagh, Dermot O'Hurley Malachy O'Queely, Peter Talbot, Michael O'Clery, John Colgan, Hugh Ward, Lucas Wadding, Thomas Fleming, Stephen White and Peter Lombard. Among these great names that of Patrick Francis Moran is now for evermore inscribed. To him, to the other Bishops and Fathers of the Synod, the Irish Hierarchy are sure to send a message

of gratitude worthy of the address. In that message all Irish Catholics who have read Cardinal Moran's letter, would like to have a humble share. Such interchanges of regard and affection confer a mutual benefit: for on both sides they stimulate to greater activity the best impulses of our Christian nature. If the Bishops and clergy and Catholics of Australia cherish towards the old land the tender and warm-hearted feelings of exiled children, they may rest assured that their devotion is more than reciprocated, and that Ireland, depopulated though she is, and reduced to sore straits by the hard conditions of her lot, will never grudge them whatever assistance she can afford to maintain the Church in a position worthy of the bright stars of the Southern Cross.

J. F. HOGAN, D.D.

CATHOLIC SOCIALISM

ITS ORIGIN AND DEVELOPMENT

It is not surprising [writes Leo XIII¹] that the spirit of revolutionary change, which has so long been predominant in the nations of the world, should have passed beyond politics, and made its influence felt in the cognate field of political economy. The elements of a conflict are unmistakable; the growth of industry and the surprising discoveries of science, the changed relations of master and workmen, the enormous fortunes of individuals and the poverty of the masses, the increased self-reliance and the closer mutual combination of the working population, and finally, a general moral deterioration. The momentous seriousness of the present state of things just now fills every mind with painful apprehension; wise men discuss it; practical men propose schemes; popular meetings, legislatures, and sovereign princes, all are occupied with it, and there is nothing which has a deeper hold on public attention.

In this passage, cited from his *Encyclical on Labour*, the Sovereign Pontiff has summed up the elements of the serious conflicts between workmen and employers, which is, perhaps, the most noteworthy development of the nineteenth century. It is true, no doubt, that the social question is not a new one. Among the Jews of old, as well as among the Greeks and the Romans, in the early days of Christianity, when the Church was engaged in a life and death struggle with a pagan empire, as well as in the Middle Ages, when the principles of Catholicity dominated the governments of the civilized world, the social question was earnestly discussed, and social agitations were at times threatening. But these movements, though often marked by scenes of violence and anarchy, were only passing. It was reserved for the nineteenth century to see the world permanently divided into two apparently irreconcilable camps, that of Capital and that of Labour; to see the social

¹ Papal Encyclical on Labour (1891).

question confronting the statesmen of the world as the one upon which the future existence and stability of their governments depend.

Political, economic, and moral causes have combined to bring about the present crisis. The principles of liberty and equality, first successfully proclaimed during the French Revolution, paved the way for the downfall of absolutism and the substitution in its place of government by the people, and, on the other hand, owing to the operation of economic causes, the increased use of machinery and the unrestricted liberty of competition, the number of the poorer class was daily on the increase, and their position becoming more unbearable, whilst the whole wealth of the world was gradually concentrated in the hands of a few capitalists. In other words, with the spread of political equality the social inequality became daily more apparent, and to render the situation more alarming religion, which had so often before bridged over the chasm between Capital and Labour, and which might have done so again to-day, despite all the embittering influences at work—that religion was banished from the public life of the world, as far as it was possible for infidel governments and infidel universities and infidel printing presses to banish it.

There were not a few who prophesied that with the growth of democracy and of democratic ideals the influence of the Catholic Church was doomed. She had been so long popularly regarded as the ally of despotic governments, though in reality only their slave, her clergy had been so often looked upon as guardians of the rights of wealth and property without any sympathy for the suffering producer, that many believed she could never reconcile herself to the altered conditions of the world.

But they knew little of the history of the Church who reasoned thus. They forgot that its Founder while on earth did not disdain to earn His bread by the sweat of His brow—was He not the carpenter's Son, queried the Jews; that His apostles and disciples were taken from their trades and sent to preach the Gospel; that the earliest Christian

converts were the poorest of the poor. They forgot that it was Christianity, by its teaching on the equality of man, which destroyed the old pagan notion of slavery, when the slave was regarded as a chattel like a horse or a cow ; that it was Christianity which, while proclaiming the sacredness of private property, declared that ownership was no barrier in the case of real want, and that ownership carried along with it the obligation of relieving the poor ; that it was Christianity that ordained that one-fourth of the revenues of the Church should be set aside to relieve the wants of those in distress, and that the poor had the first claims on the superfluous revenues of her pastors ; that it was Christianity which denounced, in the strongest terms, the oppression of the poor by usury or injustice. They forgot that the Catholic Church had been, and is, the most democratic institution of the world ; that in the selection of her ministers the son of the labourer is as welcome, and is at least as likely to secure promotion as the son of a prince—witness the elevation of Pius X to the Papal throne ; that in the administration of her sacraments, in her teaching and supervision in her schools, and churches, and institutions, the rich and the poor, the employer and the employed, the knight and the peasant, are cared for with equal solicitude. They forgot that it was the founders of the great monastic institutions of the Middle Ages—St. Benedict, and our own saints, Columba and Columbanus—who first practically proclaimed the dignity of labour, by ordaining that the monks, no matter what might be their ability or their position in the order, should be engaged for a time in manual toil ; that these same monastic institutions took up the wildest spots in the country, built their houses, erected their mills and workshops, and by the dint of exertion transformed what had been hitherto a desert into centres of civilization, round which gathered the peasants anxious for the protection and education of the monastery ; that these same institutions set the example of what landlords should be—indulgent to their tenants, anxious for their happiness and advancement, spending their rents in the districts from which they

derived them, hospitable to the wayfarer, kind to the poor, attentive to the sick.

It is certain [writes the Protestant economist, Hyndman] that the abbots and priors were the best landlords in England, and that so long as the Church held its lands and its power permanent pauperism was unknown. The general employment which, as landlords resident among the people they afforded, the improvements of the farms and of their own buildings which they carried out, the excellent work in road making which they did—a task specially necessary in those times—in addition to their action as public alms-givers, teachers, doctors and nurses, show what useful people many of these much abused monks and nuns really were. The monkish ignorance and superstition of which we hear so much, the drones who slept away their lives in comfort and ease at the cost of other men's labour, were no more ignorant and superstitious than a Church of England parson or a Wesleyan preacher, and were less dependent on the labour of their fellows than Baptist orators or Radical capitalists of to-day.

With such a history behind her, who would dare to assert that the spirit of the Catholic Church was irreconcilable with the spirit of democracy—who could doubt with which side she should throw in her lot, the Capitalists or the Labourers, the landlords or the tenants, the oppressor or the oppressed?

For the first portion of the nineteenth century Socialism was only a weapon in the hands of extreme politicians, and hence it was identified with the party of violence and anarchy, with the men who had vowed to raise the new order on the ruins of the Church as well as on the ruins of established society. Their methods were secret plots and the dagger of the assassin; their principles were irreligious; their campaign directed against revealed religion. It was impossible for the Church, to identify herself with such a movement: on the contrary, Gregory XVI and Pius IX found themselves obliged to level against its promoters the strongest ecclesiastical censures.

But once some of the leaders of Socialism made an honest effort to shake themselves free from the party of anarchy and disorder, once Socialism was regarded as an

economic movement, the aim of which was the elevation of the labouring classes, the attitude of the Church was considerably modified. While holding fast to the principle of private ownership, she sympathized, to a great extent, with the demands of the Socialist leaders, and thinking men began to inquire why could not a similar movement, based on the maxims of Christianity, be established? Why leave the workmen a prey to anti-religious agitators? Why should the Catholic Church be less democratic in these days of democracy than she was amidst the imperialism of the Middle Ages?

Though others were in the field before him, yet from his ability and position, Bishop Ketteler, of Mayence, may well be regarded as the founder of modern Catholic Socialism. Born at Munster, in 1811, Ketteler made his studies at the Universities of Gottingen, Heidelberg, and Berlin, and entered the public administration in 1834. Three years later the quarrel broke out between the Prussian Government and the Church on the subject of mixed marriages. The Archbishop of Cologne refused to barter the liberties of the Church which he had sworn to defend; his palace at Cologne was surrounded by the soldiers and police, and he was brought as a prisoner to the fortress of Minden. These events made a deep impression on young Ketteler; he tendered his resignation to the Government, and after some reflection resolved to devote himself to the service of the Church. Ordained in 1844, he was soon remarkable for ability and powers as an orator, and, in 1850, the Chapter of Mayence proposed his name to the Holy See, and Ketteler was appointed bishop.

Well was it for Mayence, and well was it for the German Catholics, and for the Church, that she had such a bishop at such a time. The Social question excited the public interest, and thinking men studied the programmes of its leaders with mingled feelings of sympathy and alarm. These were the days when Marx and Engel published their celebrated communistic manifesto, which is, till the present day, the best embodiment of scientific Socialism; these were the days when the great Socialist organizer, Lassalle,

founded at Leipzig his Association of German Workers, and hurried hither and thither through Germany preaching 'the good news of the Socialist redemption.' Men looked to the Church for guidance and direction, and fortunately they were not disappointed.

In 1864 Ketteler published his famous work, *Die Arbeiterfrage und das Christenthum*, as a reply to the Socialist manifestoes. Like the Socialists, he paints a harrowing picture of the sufferings and miserable lot of the workingmen and their families; he denounces the wealthy capitalists who, under the name of free contract, reduce the workmen to a state of slavery unknown in Christian lands; he traces the social evil to two sources, the destruction of the old workingmen's co-operative societies, which placed some restrictions on free competition, and the increased use of machinery, which tends to destroy the small manufacturers and concentrate the wealth of the world in the hands of a few wealthy capitalists.

He considers that religion can do much to solve the social question. It can supply the link which will serve to bind together the employers and the employed. It can do much to relieve the sufferings of the poor by charitable societies for the assistance of those in distress, by the establishing of charitable institutions for the poor and infirm. But the social question besides being a religious, is also a stomach question. The evils of free competition might be remedied to some extent by re-introducing the old co-operative workingmen's societies, destroyed by the French Revolution, where the artisans of any particular trade were joined together in a legal body, having by law the right of managing the affairs of their own body, of minimising the evils of competition, of fixing the number of apprentices and journeymen who should be employed, of testing the competency of those anxious to join their trade, of holding property like any other legal corporation. He thought the funds for promoting such associations could be raised without appealing for aid to the State, an opinion which is shared in by few Catholic social reformers to-day. Ketteler's book created a profound sensation

throughout Germany. It was the first time a Catholic bishop had ventured to make public his views on such a thorny subject, and people read with astonishment the remarkable production. For friends and foes it had the same captivating interest. Lassalle referred to it in glowing terms in a Socialist assembly in Bremen. Professors of political economy wrote to congratulate the author on his momentous work, even the Protestant associations hailed it with delight.

But the Bishop soon showed that he was prepared to go further. Addressing a meeting of workmen who had come to visit him, in 1869—for he was spoken of as the Workmen's Bishop—he examined the claims of the workmen in detail, and assured his audience of his hearty sympathy. He declared himself in favour of increase in wages; a limitation of the hours of labour, so that the workman might not be a mere machine, but might have time for his social duties as a father and head of a family; of the Sunday rest being enforced by law; of prohibition of work for children of a school-going age and of married women; of factory laws for the protection of the young of both sexes, and of proper inspection of such establishments.

But Ketteler was only one bishop. People anxiously inquired, did he speak the sentiments of his brothers in the German Hierarchy, or was he only the voice of one crying in the wilderness? They had not long to wait for an answer. The German Bishops met at Fulda, where was laid to rest centuries before all that was mortal of the Apostle of Germany. With one voice they declared that the Church could not remain indifferent in the social struggle, that were she to do so, were she to stand by an idle witness of the sufferings of the masses, she would be wanting in her duty towards millions of souls, she would be betraying the trust confided to her by Christ. With one voice they proclaimed their adhesion to the views that had been so ably formulated by the Bishop of Mayence.

Nor was it a time for words merely. The Socialists were covering Germany with a veritable network of associations, into which the Catholic workmen must surely be

drawn unless some similar societies were established with the blessing of the Church. The groundwork had been already laid in the Gessellvereine of Father Kolping, and only energetic leaders were required to give the Catholic workmen an organization at least as perfect as the Socialists could offer. The Volksverein—the Catholic Labour Association—is spread through every town and parish of Germany, with its clubs and reading-rooms, and local committees, and yet so thoroughly in touch with the central committee that the whole body can be moved as one man when the necessity arises.

The clergy of Germany responded to the appeal of the Bishop of Mayence. They set themselves to the study of the social and economic questions; they made themselves familiar with the principles and arguments and aims of the Socialist party; they tried to see how far they might make common cause with the Socialists, and at what point they must stop, if they wished to remain loyal to the Church. It is a pleasure in a German town to visit the Catholic hall to see the priest among the workmen sipping his beer and smoking his cigar like the others, and discussing familiarly, with all around, the questions which they freely propose; and yet to see at the same time, despite of this familiarity, the loving reverence and admiration with which they regard him, just because he is their priest. It was an inspiring sight just two months ago, at the great Catholic Congress of Germany, to watch the thousands of workmen as they marched through the streets of Strasburg in procession to the Cathedral for High Mass, side by side with the German student societies of all Germany, to see the workmen and the students joined together in the name of their common religion. It gives one confidence for the success of the Church in the work which lies before her to-day, and still more to-morrow—the Christianizing of the social world and the Christianizing of education.

It is not religion alone, however, that has gained in Germany. Leaders soon arose to develop and supplement the programme of the Bishop of Mayence. They had no hesitation in declaring that the State must interfere for the

protection of the workingman—it must determine the hours and conditions of labour ; it must guard the young from physical and moral contamination ; it must establish the artisans of different trades into co-operative associations, giving full legal power to regulate the affairs of their own trade and to administer the property which might be committed to them ; it must encourage compulsory insurance against accident or death, and until these co-operative societies are established it has a right to fix the minimum wage.

And besides, the Catholics of Germany have a political party ready, able, and willing to carry out the programme. Nowhere is there better evidence of the power of religion to bridge over chasms, and to bring conflicting interests into touch, than the existence and development of the Catholic Centre in Germany. There are joined together the employer and the workman, the proprietor and the tenant, the nobleman and the peasant, and without any abandonment of principle on the part of any of the factors. The working classes have the fullest confidence in the Centre Party, as is evidenced by their generous self-sacrificing support ; while, on the other hand, the party has done more for the labour interest in Germany, by a steady practical progressive programme, than the extreme Socialists could ever hope to accomplish.

We have spent so long in dealing with the rise and development of German Catholic Socialism, because the present Pontiff has held up the German organization as the model for the world. Besides, it is from Germany that the Catholic Socialists in Austria, Switzerland, Holland, Belgium, and France, derive, to a great extent, their inspiration and their programme.

In Austria there were particular reasons why Socialism should live and thrive. The Jewish race, though only a small fraction of the population, controlled the industries, the banks, the printing press, and the stock exchange. Not content with this grip upon the country, they spared no effort to get possession of the soil. It was only in comparatively recent times that they were allowed to own

land, yet at present they possess more than one-third of the old kingdom of St. Stephen. No wonder, then, that the poor peasants, who saw their lands wrenched from them by Jewish wiles, or the workingmen by whose sweat the Jewish capital is amassed, were ready to listen to the preachers of Catholic Socialism.

The doctrines of Ketteler were quickly introduced into Austria, and taken up by the Catholic party. Rudolph Meyer, the Baron von Voglesang, the Prince von Lichtenstein, are the principal leaders of the movement. They are, in some respects, more extreme than the German school; for while in Germany the oppressor and the oppressed are of the same race, and perhaps the same religion, in Austria the social bitterness is increased by the racial and religious differences. They claim the intervention of the State, as without it the social question cannot be solved; but, though accepting many of the Socialist principles, they know where to draw the line.

I am [wrote the Baron von Voglesang], by all the strength; of my early memories, of my sentiments and my reflections, of all my social conceptions, which, however advanced they may appear, have no other basis but the old Christian civilization of the Western races, I am a declared adversary of this all powerfulness of the State, of the Byzantine smothering up of every liberty, of all intellectual life, which would be the necessary consequence of land nationalisation. Catholics, however, deceive themselves in believing that the solution of the social question may be effected through the sole intervention of the Church excluding that of the State. We can never hope to see the establishment of a social organization based on justice towards the weak, unless under the influence of Christian laws. But neither must we allow ourselves to be led away by illusions; we must try and understand that it is impossible to oppose any remedy to the evils of modern society, infested as it is by capitalism, without an energetic intervention on the part of the State.

Nowhere else have the Catholics been more successful in procuring legislation in favour of the working classes than in Austria. The old trade corporations, which had long disappeared, were restored again by law, throughout the Empire, in 1884, and carried into effect in many places

despite the greatest opposition. In the next year they carried a law fixing the legal hours of labour, and in defence of the factory children and women. To the Catholic Socialist movement is due, to a certain extent, the great Catholic revival which has made itself felt in the Dual Empire for the past quarter of a century.

In Switzerland, Belgium, and Holland, the Catholic Socialist movement has spread with wonderful rapidity. In Switzerland, it should be noted, that the Ultramontane Cardinal Mermillod was the first to lead the way.

Our age [he said, in his famous sermon at Ste. Clotilde] beholds the terrible problem of the inequality of conditions rise up before it. There lies the knot of the present difficulties, the enigma proposed to the world by modern ideas and facts. Beyond our present agitations the eye that seeks to discern the truth of things at once perceives that the social question is the last word of all our struggles. Already the camps are forming, and we ask ourselves if the world is to become one great battlefield or if a treaty of peace will be signed between rich and poor.

The problem thus stated by Mgr. Mermillod has been taken up warmly by Swiss Catholics, under the leadership of Gaspard Decurtins, and, acting in conjunction with the Socialist Party, they have forced concession after concession from the Government, till to-day there is no country in the world where the position of the labourer is better than it is in Switzerland. In Belgium the Catholic Party have been able to secure the support of the majority of the workingmen against the combined forces of Socialism and Liberalism for twenty years and more ; while at the same time they have demonstrated, by the amazing industrial advancement of their country, that the principles of Catholicity are no bar to social progress. Italy, too, is not wanting in capable and practical Catholic democratic leaders, and we may hope that after the recent appeals of Pius X, they will close up their ranks, forget all personal disputes and rivalries, and loyally adopt the programme which he has so ably sketched.

France is, in a certain sense, the home of modern

Socialism. There the most extreme writers and thinkers have found a sympathetic public and zealous followers. Babœuf, Pecqueur, Saint-Simon, Fourier, Proudhon, each in turn proposed his schemes of reform, one differing from the other only in their violence and opposition to the fundamental principles of modern society. The truth is, that the public opinion of France, intoxicated by the frenzy of the Revolution, has never since recovered its balance, and as a result the population of France has been the easy prey of every ranting demagogue who elects to earn his living by attacking the existing conditions.

Nor is it strange, in such circumstances, that the Church was slow to throw in its lot with the democratic movement. Bishops and priests who had witnessed the awful scenes of the Revolution or the Commune, may well be excused for having failed to discern the principles from the men and their excesses, for having confined themselves to their churches and their sacristies, without much, if any interference in secular affairs. Their conduct was excusable, but their policy was shortsighted, almost ruinous. As a result the Church, which in Germany is increasing in power and influence, is to-day in France the defenceless prey of the Freemason lodges and atheistical politicians.

Yet there are Frenchmen, honest Catholics, who have a clear perception of the democratic tendencies of the age and who are striving hard to repair the mistakes and blunders of those gone before. Count Albert de Mun—himself of noble family, and a Royalist—impressed by the horrible scenes of the Commune, gathered a small knot of friends, lay and cleric, around him, and established ‘*Les Cercles Catholiques d’Ouvriers*.’ It is an association founded upon Catholic principles, governed by a committee in Paris, and with its branches spread through most of the great industrial centres of the country. It is thoroughly democratic in its spirit—accepting most of the positions of the German Catholics—and bids fair to regain much of the ground that has been lost. On the other hand, a more conservative section, led by Leon Harmel, who in his own factories at Val de Bois, has demonstrated the

binding influence of Catholic principles on employer and employed, is doing good work, especially in the north of France; while more recently still, the party gathered around Le Sillon, under the leadership of Marc Sangnier—a thoroughly Catholic democratic movement, is disputing every inch of ground with the Socialists, and promises soon to have a powerful influence on the internal politics of France.

Amongst the foremost Catholic champions in the English-speaking world, we must name the late Cardinal Manning. With a clear perception of the tendency of modern movements, he devoted his life to the task of constituting the Church leader of the democratic movement. A Prince of the Church, he did not disdain to seek out and greet familiarly the most uncivilized of the London slums; an Ultramontane of the Ultramontanes, he was the idol of Protestant workmen, and even Protestant employers; English of the English, his name was hailed with reverence and admiration by Irishmen throughout the world, on account of the sympathy in their national aspirations, which by word and deed he so courageously expressed.

In his great speech at Leeds, on the Rights and Dignity of Labour, he startled the English world by his bold attacks on the positions and methods of Capitalism :—

If [said he] the great end of life were to multiply yards of cloth and cotton twist, and if the glory of England consists, or consisted, in multiplying without stint or limit these articles and the like at the lowest prices, so as to undersell all the nations of the world, then, let us go on. But if the domestic life of the people be vital above all; if the peace, the purity of homes, the education of children, the duties of wives and mothers, the duties of husbands and fathers be written in the natural law of mankind, and if these things be sacred, far beyond anything that can be sold in the market, then, I say, if the hours of labour resulting from the unregulated sale of man's strength and skill, shall lead to the destruction of domestic life, to the neglect of children, to the turning of wives and mothers into living machines, and of fathers and husbands into—what shall I say, creatures of burden—I will not use any other word—who rise up before the sun, and come back when it is set, wearied, and only able to take food, and be down to rest; the domestic life of man exists no longer, and we dare not go on in this path.

Cardinal Manning at once became the idol of the English workmen. In the great labour demonstration of 1890, when thousands of labourers marched through the streets of London in favour of the Eight Hours Bill, many of their banners had painted side by side the portrait of Marx and the portrait of Manning. Again, during the great strike of the London dockyard labourers, when the whole business of the country was thrown out of gear, and a famine, mayhap a revolution, threatened the city of London, when others, who should have taken the lead held aloof or failed in their efforts, it was Cardinal Manning who, against the advice of friends, did not hesitate to thrust himself amongst the excited dockers to reason with them soberly and sympathetically, to win over the more stiff-necked employers, and finally, to effect a peace which was hailed throughout the world as the 'Cardinal's peace.' By his exertions he opened the eyes of the English nation to the attitude and the influence of the Catholic Church, and he won for it a respect and a position that it had never reached since the days of the Reformation. Without ceasing to be Catholic, he knew how to conciliate the good wishes of the Protestants; without ceasing to be English, he was the courageous and unwavering supporter of Irish demands. Would that his example were a rule of conduct to others.

Nor was it in his own country alone that he undertook the defence of the workingman. In his letters and addresses the policy of Manning was a light and a leading principle to the Catholics of France and Belgium—in fact to the Catholics of the Continent.

In America, especially, he played a noble part in his defence of the Knights of Labour. This society had been founded in 1869, but on account of its secrecy it made for years little progress. In 1878, however, a grand demonstration was held at Philadelphia, a constitution was adopted similar to that of the United States itself. The society was declared to be a public one, and later on everything was removed that might give offence to Catholics. Its aim, they declared, was to regulate wages and hours of work, to secure compensation and a share of the profits

for the workingman. Violence and strikes were forbidden as far as possible, and in their place the society hoped to substitute education and organization.

The new association spread like wildfire. Catholics and Protestants alike rallied to its support. People imagined that it had millions of members ; a panic was created in the country, and to make the situation more alarming, the desperate strikes of 1885 were attributed to the secret influence of the association. Some of the Bishops appealed to Rome, and a condemnation was issued. But it was well known that many of the Bishops favoured the the Knights of Labour. Three-fourths of their members were Catholic ; and if the society was suppressed what remained to them except to join the Freemasons or kindred organizations forbidden by the Church.

A meeting of the Bishops of America was summoned. The proceedings were in private, but it was well known that, with one or two exceptions, they were in favour of sustaining the Knights. Cardinal Gibbons was despatched to Rome to plead their cause, and Cardinal Manning stood loyally by his colleague. As a result the condemnation was withdrawn, the Knights of Labour was declared a lawful society, and the danger which had been imminent of turning the democracy of America against the Church was averted, mainly owing to the clear-sightedness and exertions of the American Hierarchy and the Cardinal Archbishop of Westminster.

Nor need we go beyond our own country for proof of the democratic spirit of the Catholic Church. Here unfortunately we have none of the great industrial centres of Germany or America. The labour problem could not, therefore, arise to the same extent as in these countries. Ireland is for the present almost entirely agricultural, and therefore it is only in connection with the land question that Catholic Socialism could make itself felt.

Many elements combined to embitter the agrarian movement in Ireland. The proprietors were of a strange race and a strange religion. As a class, they had no sympathy with the wants or aspirations of the people, they

treated them as inferior beings, whose sole object in life was to toil like slaves that their masters might dawdle away their days in the *salons* of London, or the gambling houses of the Continent ; they were a foreign garrison sucking up the very life blood of the country.

It is curious to read the bitter denunciations of the English Press of the slave owners of the Southern States ; and yet, here in Ireland, under their very noses, without a note of disapprobation or reproof, was in full swing a system of slavery ten times more degrading than the practices of the Southern planters. Here you had established a body of proprietors whose only claim was the expoliation of the rightful owner ; who did nothing to improve their estates and yet claimed the whole fruits of the improvements effected by the sweat of their unfortunate tenants ; who claimed security of tenure for themselves, but raised the cry of robbery were such a demand made on behalf of the tenants. It was a state of things which must soon lead to revolution, and the revolution came more sudden and more complete than most men could have anticipated.

In this struggle between landlord and tenant, what position was the Catholic Church to adopt ? Was she to support the proprietors or the tenants, or was she to stand coldly aloof, declaring that agrarian agitations were outside the sphere of her duty ? Who could for a moment doubt on which side lay the sympathy of the Irish Bishops and of the Irish clergy ? The people had never deserted the Church in the days of her tribulation ; how could the Church stand an indifferent spectator, when the very existence of the Irish race was at stake. Her Bishops and clergy were sprung, for the greater part, from the ranks of the tenants ; as children at school they had learned the sufferings which irresponsible landlords and irresponsible bailiffs could inflict ; as priests on the mission they were daily brought in contact with the victims of landlord misrule.

No wonder, then, that the Church threw in her lot with the unfortunate tenants. No wonder that the Bishops and priests led the way in breaking the power of a class which

had never known how to rightly use its power. No wonder that the attitude of the Irish clergy in the Land War, the union of the priests and the people, is held up by Catholic Socialists throughout the world as a model of what a Catholic democratic movement should be. Hostile critics may denounce the secular influence of the Church ; officious friends may advocate the policy of the sacristy ; law-abiding souls may prate of loyalty and subjection to the powers that be ; but the day that the Irish clergy are afraid or ashamed to boldly defend the lawful aspirations of the Irish people will be a sad one for the Irish Church. We have the example of centuries behind us : let us be true to the policy which has produced such wonderful effects.

Now, we have seen something of the Catholic democratic movement throughout the world, and we naturally ask ourselves what is the attitude of the Papacy to such a policy ? No man knew better than Leo XIII how to appreciate the political or social tendencies of his age. He had watched with sympathy the progress of the Catholic democratic party, praising its good work, guarding it from extremists or political plotters, encouraging its leaders, and urging them to renewed exertion. But all the time people anxiously awaited the official confirmation of the Vatican.

Nor was that confirmation long withheld. In 1891 the Pope issued his celebrated Encyclical on Labour and Capital. People read it with mingled feelings of surprise and delight. They had little hoped to find such liberal views expressed by the head of the Catholic Church. In his denunciations of Capitalists, their greed and callousness, the slavery which, under the name of free contract, they impose upon their employees, Leo XIII is no less strong than the most violent of the Socialists. While clinging fast to the principle of private property he has no fear of invoking the assistance of the State in defence of the masses who, being defenceless, stand especially in need of protection. He encourages the workmen to combine together, the better to be able to enforce their just demands, and he exhorts the clergy to assist such combinations, to watch over them, and see that they advance on Christian principles.

The Encyclical on Labour marked a new era in the history of the Catholic Church. It set an official seal on the democratic tendencies of modern Catholicity. Who can accurately forecast all the results of such a policy? But we know that the Spirit of God is watching over the Church. The Holy See has been deserted by the powers of the world; princes and governments have alike betrayed it; but if the Catholic democratic movement succeeds—and there is every promise of success—if the Church continues to win the leadership of the masses, the Roman Pontiff will have secured a position and an influence greater far than the Papacy ever held, even in the palmiest days of the Middle Ages.

JAMES MACCAFFREY.

THE STUDY OF IRISH HISTORY—II

LIST OF HISTORY BOOKS, LEGEND AND FOLK-LORE.

- | | |
|--|--|
| Standish O'Grady— <i>History of Ireland, heroic period.</i> | P. W. Joyce— <i>Old Celtic Romances.</i> |
| —— <i>Finn and His Companions.</i> | Aubrey de Vere— <i>Legends of St. Patrick.</i> |
| Lady Gregory— <i>Cuchulain.</i> | —— <i>Queen Meave.</i> |
| Miss Hull— <i>Cuchulain.</i> | R. D. Joyce— <i>Deirdre.</i> |
| Standish Hayes O'Grady— <i>Pursuit of Dermid and Grania.</i> | —— <i>Blaid.</i> |

HISTORY PROPER—GENERAL HISTORY.

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|---|--|
| Walpole— <i>Kingdom of Ireland.</i> | Leland— <i>History of Ireland.</i> |
| M'Gee— <i>History of Ireland.</i> | Plowden— <i>Historical Review of the State of Ireland.</i> |
| Joyce— <i>Short History of Ireland.</i> | Richey— <i>Short History of the Irish People.</i> |

SPECIAL PERIODS.

EARLIEST PERIODS TO THE NORMAN CONQUEST.

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| Miss Hull— <i>Pagan Ireland.</i> | Petrie— <i>Ecclesiastical Architecture of Ireland.</i> |
| Dr. Joyce— <i>Social History of Ancient Ireland.</i> | —— <i>Round Towers.</i> |
| Keating— <i>History of Ireland.</i> | Montalembert— <i>Monks of the West.</i> |
| Ferguson— <i>Ireland before the Conquest.</i> | O'Curry— <i>MS. Materials of Irish History.</i> |
| Dr. Healy— <i>Life of St. Patrick.</i> | —— <i>Manners and Customs of the Ancient Irish.</i> |
| Dr. Todd— <i>Wars of the Gaedhil with the Gael.</i> | Maine— <i>Early History of Institutions.</i> |
| Adamnan (ed. Reeves)— <i>Life of St. Colomba.</i> | |
| Miss Stokes— <i>Early Christian Architecture in Ireland.</i> | |

THE ANGLO-NORMAN PERIOD.

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| Giraldus Cambrensis (ed. Brewer)— <i>Topography and History of the Conquest of Ireland.</i> | Davies— <i>Discovery of the true Causes why Ireland was never entirely subdued.</i> |
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THE ANGLO-NORMAN PERIOD—*continued*.

- Thierry—*The Norman Conquest*.
 Gilbert—*Irish Viceroy*s.
 ——— *Historic and Municipal Documents relating to Ireland*.
 Monck Mason—*Essay on the Antiquity and Constitutions of Parliaments in Ireland*.
 Betham—*Feudal and Parliamentary Dignities*.
 Lynch—*Legal Institutions established in Ireland by Henry II*.
 Sweetman—*State Papers, Irish Series, 1171-1307*.
 The Duke of Lenister—*The Earls of Kildare*.
 Gale—*Ancient Corporate System of Ireland*.
 Ware—*Annals of Ireland*.
 Hardiman—*Statutes of Kilkenny*.
 ——— *Ancient Irish Deeds and Writings chiefly relating to Landed Property [from the twelfth to the seventeenth century]*.

ILLUSTRATIVE FICTION.

- Ferguson—*Hibernian Nights Entertainment*.

THE TUDOR PERIOD.

- Carew—*Pacata Hibernia*.
 Payne—*Brief Description*.
 Spenser—*Views of the State of Ireland*.
 Froude—*History of England*.
 Pope Hennessy—*Raleigh in Ireland*.
 Bagwell—*The Tudors in Ireland*.
 Morison—*History of Ireland*.
 Bernard—*Life of Usher*.
 Hamilton—*State Papers, 1599-1603*.
 De Burgo—*Hibernia Dominicana*.
 Brady—*The Irish Reformation*.

THE STUART PERIOD.

- Gardiner—*Downfall of the Monarchy of Charles I*.
 ——— *History of England from the Accession of James I. to the outbreak of the Civil War*.
 Carte—*Life of the Earl of Ormond*.
 Borlase—*History of the Irish Rebellion*.
 Hutton—*Rinuccini in Ireland*.
 Clanricarde—*Memoirs*.
 Clarendon—*History of the Rebellion*.
 Castlehaven—*Memoirs*.
 Brewer—*Introduction to Carew State Papers*.
 Bellings (ed. Gilbert)—*Irish Confederation and War*.
 Mountmorres—*History of the Irish Parliament*.
 Russell and Prendergast—*Introduction to State Papers, Ireland, 1603-1625*.
 Pynnar—*Survey*.

THE STUART PERIOD—*continued*.

- Prendergast—*Cromwellian Settlement*.
 Ranke—*History of England*.
 Burnet—*History of His Own Time*.
 Macaulay—*Hist. of England*.
 Story—*Impartial History of Affairs in Ireland*.
 ——— *A Continuance of the History of the Wars in Ireland*.
 Walker—*Diary of the Siege of Derry*.
 Clogy—*Life of Bedell*.
 King—*Estate of the Protestants of Ireland*.
 Leslie—*Answer to 'King's Estate of the Protestants of Ireland.'*
 O'Kelly (ed. O'Callaghan)—*The Macariae Excidium*.
 Harris—*Life of William, Prince of Orange*.
 Petty—*Political Anatomy of Ireland*.
 Prendergast—*Tory Wars in Ulster*.
 De Burgo—*Hib. Dominicana*.

ILLUSTRATIVE FICTION.

- Le Fanu—*Sir Torlogh O'Brien*. Banim—*The Boyne Water*.

THE EIGHTEENTH CENTURY.

- Swift (ed. Scott)—*Works*.
 Berkeley—*Works*.
 Fraser—*Life of Berkeley*.
 Burke—*Speeches, Correspondence, Works*.
 M'Knight—*Life of Burke*.
 Skelton—*Works* (with *Life* by Burdy).
 Boulter—*Letters*.
 Molyneux—*Case of Ireland Stated*.
 Lucas—*Addresses*.
 Hutchinson—*Commercial Restraints*.
 Arthur Young—*Tour in Ireland*.
 Campbell—*Philosophical Survey of the South of Ireland*.
 Dobbs—*Trade of Ireland*.
 John Wesley—*Journal*.
 Prior—*List of Absentees*.
 Barrow—*Life and Writings of Lord Macartney*.
 ——— *History of Belfast*.
 ——— *Belfast Politics*.
 Macartney—*An Account of Ireland*.
 Howard—*State of Irish Prisons*.
 Hardy—*Life of Charlemont*.
 Crumpe—*Essay on the Employment of the People*.
 O'Connor—*History of the Irish Catholics*.
 Grattan—*Speeches*.
 Curran—*Speeches*.
 Warden Flood—*Life of Flood*.
 Plunket—*Speeches* (ed. Cashel Hoey, with *Memoir*).
 Curry—*Civil Wars, and State of the Catholics*.
 Grattan—*Memoirs* (vols. i., ii., iii.).
 Father O'Leary—*Works*.
 Bush—*Hibernia Curiosa*.
 Taaffe—*Observations on Affairs in Ireland since the Settlement of 1691*.
 Forman—*Courage of the Irish Nation*.

THE EIGHTEENTH CENTURY—*continued.*

- Wolfe Tone—*Autobiography.*
 Hamilton Rowan—*Autobiography.*
 Madden—*Reflections and Resolutions proper for the Gentlemen of Ireland.*
 Earl of Fitzwilliam—*Letters to Lord Carlisle.*
 Parnell—*Penal Laws.*
 Scully—*Penal Laws.*
 Woodward—*Present State of the Church in Ireland.*
 Dobbs—*History of Irish Affairs from 1779-1782.*
 Cornwallis—*Correspondence.*
 — *Correspondence between Pitt and Rutland* (ed. Stanhope).
 O'Callaghan—*Irish Brigade.*
 Madden—*United Irishmen.*
 Massey—*History of the reign of George III.*
 Castlereagh—*Correspondence*
 Cooper—*Letters on the Irish Nation.*
 Cornwall-Lewis — *Administration of Great Britain (1783-1800).*
 Lecky—*History of England in the Eighteenth Century.*
 — *Leaders of Public Opinion in Ireland* (Essays on Swift, Flood and Grattan).

FROM THE UNION TO THE PRESENT TIME.

- Plowden—*History of Ireland from the Union to 1810.*
 Wakefield—*An Account of Ireland, Statistical and Political.*
 Newenham—*A view of the Natural, Political, and Commercial Circumstances of Ireland.*
 — *A Statistical and Historical Inquiry into the Progress and Magnitude of the Population of Ireland.*
 Wyse—*The Catholic Association.*
 R. Wilson—*Correspondence.*
 Madden—*Ireland and its Rulers since 1829.*
 M'Lennan—*Memoir of Thomas Drummond.*
 Plunket—*Speeches* (ed. Cashel Hoey.)
 Grattan—*Speeches.*
 Grattan—*Memoir* (iv., v.)
 Porter—*The Progress of the Nation.*
 Sir R. Peel—*Memoirs.*
 Doubleday—*Life of Peel.*
 De Beaumont—*Ireland—Social, Political, and Religious.*
 Greville—*Journals.*
 Torrens—*Life of Melbourne.*
 — *Life of Sheil.*
 Walpole—*History of England.*
 Hatherton—*Memoir.*
 Sir C. Gavan Duffy—*Young Ireland.*
 — *Four Years of Irish History.*
 Sigerson—*Modern Ireland.*
 Bright—*Speeches.*
 Gladstone—*Speeches.*
 Shaw Lefevre—*Peel and O'Connell.*

FROM THE UNION TO THE PRESENT TIME—*continued*.

Lord John Russell—*Recollections and Suggestions*.

Cornewall-Lewis—*Administrations, 1800-1830*.

Becheno—*Ireland and its Economy*.

Lecky—*Leaders of Public Opinion* (O'Connell).

GENERAL HISTORIES.

Leland—*History of Ireland*.

Plowden—*Historical Review of the State of Ireland*.

M'Geoghegan—*History of Ireland* (with Mitchel's continuation).

Walpole—*The Kingdom of Ireland*.

Gordon—*History of Ireland*.

ECCLESIASTICAL HISTORIES.

Lanigan—*Ecclesiastical History of Ireland*.

Brenan—*Ecclesiastical History of Ireland*.

Mant—*History of the Church of Ireland*.

Kellon—*Ecclesiastical History of Ireland*.

Reid—*History of the Presbyterian Church in Ireland*.

Moran—*The Catholic Archbishops of Dublin*.

BOOKS ON THE LAND QUESTION.

Cornewall-Lewis—*Irish Disturbances*.

Sigerson—*Irish Land Tenure*.

Butt—*The Irish People and the Irish Land*.

Dufferin—*Irish Emigration and the Tenure of Land in Ireland*.

O'Connor Morris—*Letters on the Irish Land Question*.

Kennedy—*Digest of the Devon Commission*.

Kay—*Social Condition and Education of the People in England and Europe*.

— *Free Trade in Land* (ed. Mrs. Kay).

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- Greville—*Past and Present Policy of England towards Ireland*.
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NOVELS AND SKETCHES ILLUSTRATIVE OF IRISH LIFE AND CHARACTER.

- Carleton—*Traits and Stories of the Irish Peasantry*.
 Griffin—*Munster Festivals*.
 Griffin—*The Collegians*.
 Phillips—*Curran and his Contemporaries*.

NOVELS AND SKETCHES ILLUSTRATIVE OF IRISH LIFE
AND CHARACTER—*continued.*

Miss Edgeworth— <i>Ennui.</i>	Sheil— <i>Sketches.</i>
—— <i>The Absentee.</i>	Lady Morgan— <i>Memoirs.</i>
—— <i>Castle Rackrent.</i>	—— <i>Patriotic Sketches.</i>
—— <i>Ormond.</i>	Miss Lawless— <i>Hurriah.</i>
Banim— <i>The Nowlands.</i>	Crofton Croker— <i>Fairy Legends and Traditions.</i>
—— <i>Crohoore of the Bill Hook.</i>	Le Fanu— <i>The Cock and Anchor.</i>
—— <i>Father Connell.</i>	—— <i>The House by the Churchyard.</i>
Kickham— <i>The Homes of Knocknagow.</i>	

NATIONAL POETRY.

Moore— <i>Irish Melodies.</i>	Duffy— <i>The Spirit of the Nation.</i>
Davis— <i>Poems.</i>	Hayes— <i>Ballads of Ireland.</i>
Clarence Mangan— <i>Poems.</i>	Lover— <i>Lyrics of Ireland.</i>
Denis Florence MacCarthy— <i>Poems.</i>	

I should like to end this article by inserting the following historical appeal, issued by the Irish Literary Society of London, for the purpose of inviting all Irishmen to help in worthily commemorating the heroism of the Irish soldiers who fought and won at Fontenoy. I shall also ask the Editor's permission to publish a letter, bearing on the subject, from His Eminence Cardinal Logue. Let it never be forgotten that Fontenoy was Ireland's answer to the Penal Laws—a splendid answer.

R. BARRY O'BRIEN.

IRISH LITERARY SOCIETY, LONDON.

20, HANOVER SQUARE, W.

MEMORIAL TO THE IRISH BRIGADE ON THE FIELD OF FONTENOY.

In the opening sentence of his chapter on the Battle of Valmy, Creasy says :—

' A few miles distant from the little town of St. Menehould, in the north-east of France, are the village and hill of Valmy ; and near the crest of that hill a simple monument points out the burial-place of the heart of a General of the French Republic,

and a Marshal of the French Empire'—Kellerman, the victor of the day.

It is the desire of the Committee of the Irish Literary Society to co-operate with their fellow-countrymen in Ireland in taking steps to erect a 'simple monument' on the spot where the Irish Brigade delivered the crowning charge on the field of Fontenoy, one hundred and sixty years ago.

'Children,' says Joseph Kay, 'should be taught the history of their own country and its great men, in order to inspire them with patriotism, with a love of their fellow-countrymen and with pride in their nation.'

The best way to incite interest in the teaching of history is to visit scenes of historic interest, and to mark them with commemorative monuments.

In June last, a number of Irishmen and Irishwomen visited Fontenoy. They were cordially received by the Burgomaster of Tournai; the Vice-President of the Tribunal of Justice, and President of the Historical Society, and other distinguished men. It is now proposed, in union with the citizens of Tournai, to erect a Celtic Cross on the Battlefield of Fontenoy in memory of the soldiers of the Irish Brigade; and we beg to invite subscriptions for this national object.

Subscriptions may be forwarded to the Chairman or Honorary Secretary of the Irish Literary Society, to the Lord Mayor of Dublin, or to the *Freeman's Journal*.

Signed,

R. BARRY O'BRIEN, *Chairman*.

WILLIAM BOYLE, *Hon. Secretary*.

November, 1905.

Letter from His Eminence Cardinal Logue :—

ARA COELI, ARMAGH,

8th November, 1905.

MY DEAR MR. BARRY O'BRIEN,

I enclose a small contribution towards the memorial to the Irish Brigade at Fontenoy.

I think it will be a monument not only of the bravery of our countrymen in times past, but a monument of the folly which, by persecution and misgovernment, could turn such men into enemies.

Unfortunately the folly still goes on. The persecution, though more covert and insidious is not less real. Irish Catholics are no longer subjected to the violence which they had to suffer of old; but they are still effectually excluded from almost every position of trust and emolument in their own country,

denied equal and even-handed justice and placed beneath the heel of an aggressive and intolerant ascendancy.

The misgovernment of the country is a fact which no one can deny with any show of reason. And the olden consequence repeats itself in the flight of what is best, most promising, and energetic of our people to other lands which they enrich by their labour, adorn by their talents, and strengthen by their bravery. This is no mere flight of imagination. Even those to whose mismanagement the drain is due, have begun to feel its consequences; but they are slow as ever to apply the remedy.

I am, dear Mr. Barry O'Brien,

Yours faithfully,

✠ MICHAEL CARD. LOGUE.

UNIVERSITY SCHOLARSHIPS¹

THE CO. WATERFORD SCHEME

THE criminal failure of the English Government to offer a satisfactory settlement of the University question has thrown upon the Irish people the duty of initiating a policy of action determined and aggressive, and at the same time of making from their own resources some provision, however inadequate, for the attainment of the great purposes of a National University. For many reasons, but principally from ignorance of the true functions of a University, of the part that a University should play in a nation's life, it is more than doubtful if there will be a generous response to the appeal to establish scholarships by voluntary subscription. In my humble judgment, a Scholarship scheme to be successful must, first of all, be practicable ; next it must be effective in reaching to the masses of the people, even to the poorest, and in giving them an opportunity of cultivating the talents God has blessed them with ; finally, it must involve the very minimum of expense, either by way of taxation or by way of voluntary contribution.

Believing that it would be very unwise not to utilise the existing educational machinery of the country, I ventured to formulate a scheme of Scholarships to be worked through the agency of the Agricultural and Technical Committees. At the July meeting of the Dungarvan Industrial Development Association, the following resolution, on my proposition, was unanimously passed :—

That, as the absence in Ireland of the facilities whereby

¹ While this paper was in press the Conference promoted by the Industrial Development Association was held in Cork. It had been the intention of the writer to move this Scholarship scheme as an amendment to the first resolution. But owing to the necessity of disposing of the agenda paper in the allotted time no amendment to any resolution would be accepted. It may be of interest to state that had the amendment been discussed it would have been seconded by Mr. T. W. Russell, M.P.

equality of educational opportunity is secured, prevents the brain power of the country from being fully developed, and constitutes a serious impediment to its industrial progress, we respectfully request the Agricultural and Technical Committee of the County Waterford to establish a series of ascending Scholarships, reaching from the Primary School to the University, on the following lines :—

Three Intermediate Scholarships of £20 each, tenable for three years, in any approved day or boarding Intermediate school, in the County of Waterford, to be competed for by the pupils of the Primary schools, National or otherwise, of the County of Waterford.

Three University Scholarships of £40 each, tenable for three years, in University College, Dublin, or in some institute in Ireland of University rank, to be competed for by the pupils of the Intermediate schools of the County of Waterford.

A knowledge of the Irish Language, of Irish History, and of the history of Irish (Gaelic) Literature, to be essential to each Scholarship.

At the July meeting of the Agricultural and Technical Committee, Dr. Dennehy presiding, Mr. Thomas Power, Co.C., moved, and Mr. James Hayes, Co.C., seconded, the adoption of the scheme. It was carried unanimously, subject to the sanction of the Department. Copies were ordered to be sent to the different committees throughout Ireland, asking them to adopt it. Some of them have done so. But misconceptions as to its nature and scope have stood in the way of its universal adoption. One thing has told very much against it. Many of the county committees were under the impression that it was to be put into force at once, that is, during the financial year 1905-6, for which they had already drafted their schemes and allocated their funds. But it is intended to come into operation only next financial year, 1906-7. Its adoption at such an early date by the Waterford Committee arose from the desire of the Committee to earmark beforehand the necessary funds, as well as to give the schools time to prepare. The scheme, then, comes into being, if sanctioned by the Department, in 1906-7, and will be in full operation in 1910, when Waterford County will have in training eighteen scholars—nine Intermediate and nine University.

Now, is this scheme practicable? The first considera-

tion that will suggest itself is, is it legal? Is it in the power of the Committee to adopt such scheme and in the power of the Department to give it sanction? Does the Act of Parliament which called the Department into being admit of the funds raised by virtue of its authority being applied for purposes of Intermediate and University education? Obviously, my contention is that the application of the funds administered by the committees and the Department for such purposes, is well within the scope of the Act, and consequently is perfectly legal. I make no pretence of giving expert opinion on this complicated question, but I am convinced that it is perfectly competent for the Co. Waterford Committee to adopt the scheme, to make what provision it thinks fit for University education, and that neither the Department nor the Treasury can interpose with a veto.

Here it may be well to quote from a letter of His Lordship Most Rev. R. A. Sheehan, Lord Bishop of Waterford and Lismore, who most kindly gave me many words of counsel and of encouragement, for which I take this opportunity of tendering him my most respectful and most grateful thanks.

BISHOP'S HOUSE,

JOHN'S HILL, WATERFORD,

July 29th, 1905.

MY DEAR FATHER COAKLEY,

I am glad to learn that you purpose making an application at an early date to the Co. Waterford Technical Committee, for aid to enable a limited number of clever boys and girls, selected by competition from the County schools, to obtain a higher education, Intermediate or University, as the case may demand. It is nothing short of intolerable that slender private and local resources, which are so sadly needed in this county; for other purposes, should be drawn upon, in order that Catholics may receive what may be regarded at the present time almost as a necessary of life, while their wealthier fellow-countrymen of all other denominations have a choice of institutions, where they can enjoy all that they require out of Imperial funds, to which we contribute as well as they. But until the ruling powers recognize their duty, our public bodies may well be asked to give what help they can. There is little doubt that the funds at the disposal of Technical Committees are applicable for the purpose for which you seek a small portion of them.

In the eye of the law Technical Instruction, as set forth clearly and in almost identical terms in the General Act of 1889, and in the Irish Act of 1899, means any form of instruction sanctioned by the Department, that may be given outside a Secondary school, except the teaching of any trade, or industry, or employment; and the Irish Act explicitly states that it may include Modern Languages and commercial subjects. If we wish to know what the phrase, 'sanctioned by the Department,' means, we have the highest authority, that of Graham Balfour (in his well-known work on the Educational Systems of Great Britain and Ireland), for the statement that the English Department ' . . . has neither restricted the subjects, nor has it endeavoured to secure their treatment from a technical point of view, and thus a great part of the Grant has gone to Secondary education. . . . ' And as bearing directly upon your entire application, I find it stated in the *Encyclopædia Britannica* (vol. xxxiii., art. Technical Education), that the Technical Education Board of the City of London has for years past arranged a comprehensive and varied scheme of Scholarships, which, among other benefits, enables children from the elementary schools to continue their education in Intermediate schools and pass on to the higher technical institutes and Universities.

Heartily wishing success to your efforts,

Believe me, faithfully yours,

✠ R. A. SHEEHAN,

Bishop of Waterford and Lismore.

Though this pronouncement of the Bishop of Waterford should carry conviction to every unprejudiced mind, still it may be urged that the Department, in its efforts for the commercial development of Ireland, must confine itself to such purely technical subjects as have an immediate connection with some branch or other of industry. Father T. A. Finlay, S.J., in his letter of approval to me, which I read before the Committee, meets this difficulty very well:—

UNIVERSITY COLLEGE, STEPHEN'S GREEN,
DUBLIN, July 23rd, 1905.

DEAR FATHER COAKLEY,

It gives me much satisfaction to learn that enlightened public opinion in Co. Waterford is beginning to realise the true bearing of the University Question on the material fortunes of the country. The best asset of a nation is its brains. . . . Now, brains will not avail without education, and there is no education for the leaders of industry—the industrial thinkers—the

officials of the industrial army, except through a University. So long as the majority of the Irish people have no institution in which to train the Captain of Industry, so long must they work without leadership, and so without effect, or must be content to give the posts of command to the representatives of the minority, or import foreigners to fill them. . . .

Yours sincerely,

T. A. FINLAY.

Undoubtedly the greatest obstacle to the industrial development of any country is ignorance—ignorance of its resources ; ignorance of the best method to utilise these resources ; ignorance, or want, of that educational system which is best adapted to discover and cultivate, to highest advantage, its latent intellectual powers. All countries which are commercial powers of the first magnitude, countries which are striving for the sceptre of commercial supremacy, understand this, and there is the closest connection between their Universities and the industries through which so large a portion of the national wealth is distributed. Everywhere University education, education after Newman's ideal, is beginning to be realised as the best preparation for purely Technical training.

Nothing can draw forth the powers of the mind so well as University education ; and the higher forms of Technical Instruction are impossible without this training which Universities alone can impart. Even Germany now sees that the divorce between academic culture, culture based on the Humanities and Technical Instruction, is a mistake. In America college-trained men always are preferred to organize or to control great business combinations. Even England, in this matter so sleepy, understands now that University training is one of the first conditions not merely for commercial pre-eminence, but for commercial existence. During recent years several new Universities, of the distinctively modern type, have sprung into existence. Birmingham, Sheffield, Leeds, Manchester, Liverpool, all now boast of Universities which have been created for the purpose of maintaining the industries out of which their citizens live. These Universities were created to meet a peculiar

need. It was felt that German, Belgian, and American competition, directed by University men, was despoiling England, not merely of her prestige but of her markets, and that if England were to retain her position it was necessary to give her sons a training at least equal to that enjoyed by her rivals. London University has been converted into a teaching body. Everywhere it is understood that the separation between Technical Instruction and liberal studies is a retrograde step. The Technical Institute of Manchester, for example, works in the closest affiliation with Manchester University, and the Cheshire Co. Council with Liverpool University.

But not merely has England created these new Universities for commercial purposes, amongst others. She also, through the Co. Councils and their Technical Committees, has established by means of Scholarships, similar to those we propose, an educational ladder reaching from primary school to University. Manchester University, for example, enjoys a number of Scholarships established by the Co. Councils of West Riding of Yorkshire, Cheshire, Somerset, and other shires who thus act as feeders for this new and distinctively modern University. The Co. Council of London every year endows thousands of scholarships, varying in annual value from £5 to £90, whereby children of tender years, who possess character and talent, are helped along through the different stages of their intellectual career, so that they may climb from the squalid slums of Hoxton or Bethnal Green to the hallowed precincts of Magdalen or Oriel.

The importance of University training is realised also by the chiefs of the Irish Department. Sir Horace Plunkett in his book declares that the ideal University for Ireland would be one on the Scotch model, reaching down to the masses of the population by means of Scholarships and Bursaries, which he hoped the Department, acting in conjunction with the local committees, would establish. Denmark, to which we are so often urged to look on as an object lesson, derives its prosperity, in his opinion, not so much from its Technical schools, as from its Intermediate

schools. 'The Humanities,' said a learned Dane, 'have been the salvation of Denmark.' The Humanities, plus the Nationalities, ought to be the salvation of Ireland also. This view is also expressed in Mr. Coyne's work, *Ireland: Industrial and Agricultural*, where, especially in the chapter on Education, a liberal education, an education which will enable a man to master his best aptitudes, is emphasized as the foundation of a really efficient system of Technical training.

These, however, are generalities. But when we come to details we find it is perfectly within the powers of local committees to establish University Scholarships. For the past ten years it has been dinned into our ears, until we are almost wearied from its iteration, that scientific training is absolutely indispensable to industrial development. For the time being, Science has become the be-all and the end-all of Education. Be it so. Now, if Science be the foundation of national prosperity, it is certainly within the province of the local committee to make adequate provision for Scientific training, with corresponding academic recognition.

A committee, for instance, may establish, surely, a Scholarship which will enable students within its jurisdiction to obtain the degree of Bachelorship of Science. But the Royal University of Ireland, the only University to which the majority of our people can have access, confers the degree of Bachelor of Science only on graduates of one year's standing in some Faculty of the University. This Faculty may be the Faculty of Arts. If, then, a committee wishes to found a Scholarship which will help its students to obtain this degree, with the scientific knowledge which it implies, it certainly can apply its funds for an education that is not exclusively Technical.

Again, take the degree of Bachelor of Engineering. This degree is taken only by those who have Matriculated, passed the First University Examination, with subsequent professional examinations. But, of course, no candidate may present himself for these professional examinations until he had passed both Matriculation and First University

Examination. Now, both for Matriculation and First Arts a candidate must answer in Latin in the English Language and Literature, and in one at least of a group of Languages—French, German, Italian, Irish, Sanscrit, Hebrew, or Arabic. Finally, study the conditions for the Diploma of Agriculture. This is conferred only on those who, with subsequent professional examinations, shall have passed either Matriculation, or a preliminary examination. But the Exhibitions awarded in connection with the Diploma are conferred only on Matriculated students. If we wish to bring the higher types of mind to bear on Agricultural Science, we must give them at least that education which will enable them to Matriculate.

Now, Science, Engineering, and Agriculture surely fall within the province of the Department. That being so, any committee that wishes can make suitable provision for the acquisition of the foregoing degrees and diploma. But neither degree nor diploma can be obtained without what is generally called a liberal education, without that broad general culture which is the only solid basis for subsequent special training, and which it is the great object of the Co. Waterford Scholarship scheme to promote. The Bachelorship of Science is that on which I place most reliance. This degree cannot be attained without graduating in some Faculty of the University (which may be the Faculty of Arts), without, that is, a University education in the real sense of the word. *Should, then, any committee found a Scholarship for this B.Sc. degree, it must make provision for that intermediate education which is necessary for Matriculation, and for the subsequent First and Second University Examinations for which the Humanities are essential.* Consequently, though the Co. Waterford scheme is still awaiting sanction from the Department, it is my conviction that it is open to no legal objection, and that it will not fall either under the surcharge of the auditor or the veto of the lawyer.

Before I pass from this phase of the question, it may be well to state that the Agricultural as well as the Technical Committee contributes to the scheme. Amongst other

reasons for this is, that the Agricultural Board has, I believe, at its disposal, larger funds than the Technical Board. Furthermore, the Department has already in operation in the counties of Wexford and Carlow, and in fourteen other counties, a scheme of Intermediate Scholarships. For these Scholarships, Science is, and rightly so, essential. But their Intermediate education is not limited to the Experimental Science Group. They may take any of the four Intermediate Courses, and as a matter of fact they are being taught classics and modern languages, and are not bound by any covenant with the Department to embrace a commercial career. Surely the Department can carry this excellent scheme one step further, and extend the principles that govern its existing Intermediate Scholarships to those contemplated for University purposes. If Intermediate Scholarships already sanctioned by the Department do not necessitate the exclusive study of purely scientific or purely technical subjects, there is no reason why University Scholarships should be placed on a different footing. Irish, of course, is essential. No educational system can ever hope to become efficient which is not in complete harmony with the spirit, traditions, and aspirations of a people. The possible objection that, in some counties at least, Irish has no commercial value, can be met by the county councils following the example of the Cork Co. Council, and the Corporations of Dublin and Limerick, and making Irish obligatory on all candidates for all positions within their gift.

The next question that arises is, will the scheme be effective; will it reach the main body of the people in whose interests it has been conceived? There is every reason for entertaining this hope. All progressive countries glory in their democratic educational system, by which the child of the poorest man, if he have but brains and character, can climb by State aid, at every stage of his educational career, to the very highest position in the community. It is the great object of an enlightened government to discover talent, and afford it suitable opportunity. Now,

the Co. Waterford scheme, in its own limited way, endeavours to secure this equality of opportunity. Beginning at the Primary school, where education is practically free, it takes in hand the student of bright promise, helps him through the intermediate stage of intellectual development, brings him not merely to the gate, but within the portals of the University, maintains and shelters him there until his brow is encircled by the coveted academic bay.

The mass of the people take very little interest in the University movement, because they are under the delusion that it cannot affect them. They think, so far as they have any views at all on the matter, that Universities are necessarily a monopoly, that only the upper or upper middle class can aspire to the benefits University training confers. But let it be brought home to them, let it be made plain to them, that the poor man's child stands here on perfect equality with the rich, let them understand that boys from the labourer's cottage, from the small farmhouse, from the artisan's dwelling can travel through these realms of gold, the fairylands so bright and beautiful of Culture and of Science, they will speedily rouse themselves from their indifference and give to the movement a force of intense passion that it has never known before.

How will scheme satisfy the third condition, which to many will appear of greatest importance, namely, that it will involve the very minimum of expense, either by way of taxation or by way of voluntary contribution? In this way. Each year the committees, when arranging their schemes, profit by their previous experience. They eliminate those schemes which have been unpopular, which for one reason or another have been a failure, and they economise in other directions as well. The Dungarvan Industrial Development Association requested the Co. Waterford Committee so to readjust their schemes for 1906-7, that adequate provision can be made for the endowment of the Scholarships. The total income of the Agricultural and Technical Committee of Co. Waterford is, roughly, about £2,200. A penny in the pound rate realises about £1,100. This being supplemented by an equivalent grant from the

Department, comes to about £2,200. Now, as long as the Co. Council strikes the penny in the pound rate for the purposes of Agriculture and Technical Instruction, this £2,200 must be expended. Our object is to secure that a small portion of this sum shall be expended in one direction rather than in another, that by a little judicious economy or cheeseparing here and there, some fraction of it shall be devoted to provide that education which is of vital necessity for our country. Thus, the financing of the scheme will not involve a single penny of extra expense by way of taxation. As long as the Co. Council strikes the rate the money must be spent somehow. It is our duty to see that as long as the rate is being paid that it shall be expended to the best advantage. To what better purpose can it be put than to help the children of the people in the race for life, and open to them careers commensurate with their intelligence and industry.

The cost of the scheme for the first year will be only £180. In 1910 when, please God, if nothing better comes, when we shall have eighteen scholars in training—nine Intermediate and nine University—its total cost will be £540 which will leave for the other purposes of the Waterford Co. Committee, £1,700. Of course, it is asking in one sense a great deal. But, as His Lordship the Bishop of Waterford pointed out, as long as our rulers treat us with such flagrant injustice we might well ask the local authorities, for the sake of the bright boys who otherwise would be doomed, no matter what their ability might be, to obscurity and poverty, to make some provision for higher education. It calls for a little sacrifice, perhaps ; but has the spirit which, in the days when Ireland hopelessly complained, enabled our fathers to make heroic sacrifice for Catholic education, has it entirely fled the land ?

Nobody is more keenly conscious of the defects of the scheme than its originator. Nobody will more gladly welcome amendment and correction. It cannot be and is not intended to be a substitute for an efficient National University. It provides merely for tuition. Not, alas ! for equipment and research. It is respectfully submitted to

his brother priests, with the earnest hope that in their respective districts they will use their great influence to secure its adoption. If the Catholic counties adopt it, in three years, in 1910, we shall have three hundred University students in University College, or at all events in some institute of University rank, in thorough sympathy with our aspirations and beliefs. The very presence there of such a body of young Irishmen, the future leaders of Irish thought, trained upon Irish-Ireland lines, subsidised by the Co. Councils by reason of the criminal neglect of duty by the Imperial Government, will create such a force of public opinion in favour of a satisfactory settlement of the question, that even the most hostile Cabinet must submit. Its adoption will emphasize the necessary connection between a National University and National prosperity. It will give the Irish Party a new argument for our cause—that the administrators of the Agricultural and Technical Act cannot develop the resources of the country owing to the absence of the higher educational institutes which are absolutely essential. It will in its own way bring Ireland into line with every progressive country by destroying Protestant ascendancy and class-monopoly, and by giving equality of opportunity to the poor man's son. It will tend to develop in our people self-respect and self-reliance ; and in Industry and the Arts help to win for our land its ancient glory back:

PATRICK F. COAKLEY, O.S.A.

THE MADONNA IN ITALIAN ART

THAT Christian Art began in the Catacombs is universally acknowledged; and in these subterranean cemeteries which form, as it were, a girdle round the Eternal City, the origins of that art are to be sought. In its earliest manifestations it has a close resemblance to the contemporary pagan art, especially in its decorative motives. The same style, the same methods, and, to a certain degree, the same subjects are common to both Christian and pagan art. Christians did not immediately create a new artistic method of expression of the thoughts that possessed them. As they adopted the civilization around them, and the existing Latin language for the utterance of their beliefs, so also did they make use of the art prevailing in Rome at the beginning of the Christian era, and, eliminating all that was idolatrous and evil in it, employ it for the decoration, as the custom was, of the last resting-places of their dead. It is even held that occasionally pagan artists were employed in this task; at any rate, artists newly converted from paganism, painted Christian tombs according to the manner and style they had used previous to their conversion. It was the idea associated with the particular figure or scene or adornment which was changed.

A notable result followed from this state of things. The figure of Christ, for example, and that of His Mother were represented as Romans, with the type and appearance characteristic of that race, almost suggesting the phrase which Dante used thirteen centuries later: 'That Rome where Christ is Roman'—*Di quella Roma onde Cristo è Romano*.

To the Christians who visited the Catacombs in the early ages of the Church, the youthful figure holding a rod in his right hand, painted above a tomb, and represented as standing before a tiny temple in which is seen a figure up-

right and wrapped in cere-cloths, expressed to the informed mind the Gospel narrative of Christ raising Lazarus from the dead. That group of persons, in another picture, seated around a crescent-shaped table on which are placed bread and fish, brought to the mind of the Christian the great Sacrament of Love, the Eucharist, and also the multiplication of the loaves and fishes. And so the figure of a woman with a child seated upon her lap was to the Christian a reminder of the Incarnation and of the blessed Mother of God.

In all Christian art, from its earliest appearance in the Catacombs to its highest development in the Golden Age of the Italian Renaissance, and even in its subsequent decline, the Saviour of the world, our Lord Jesus Christ, has ever been the principal and pre-eminent theme. And in its efforts to express in marble, or by line and colour, the incidents of His life, and bring home to the people—'the holy *plebs* of God,' as old writers call them—the lessons of His teaching, that art reached its supreme height.

Next to this greatest of subjects, and in frequent and well-nigh necessary association with it, comes that of Mary the Virgin Mother of God. The paintings and statues of which she is the theme and the source of inspiration, are only less numerous than those of which Christ is the central figure. The countless thousands of pictures that fill the churches and the homes of Christendom, with Mary as their subject, are, mostly, representations of the Mother and the Son; and He is, naturally and artistically, the central figure to which all else is subsidiary.

Italy is, in a pre-eminent degree, the land of the Blessed Virgin—the Madonna, as she is called. The whole country is filled with pictures of her. The veneration which Italy offers to the Blessed Virgin in the form of art, is of great antiquity. Evidences of this veneration abound in the Catacombs. From this cradle of Christian art the image of the Madonna derives its origin.

For eighteen centuries [says Cardinal Ferrata, in his inaugural discourse at the Marian exhibition, in the Palace of the Lateran] the fine arts have laboured lovingly and con-

stantly around this dear subject of Mary, feeling as if penetrated by a sweet enchantment, and no one can tell the number of works which they produced in honour of Mary. Assuredly, if it were possible to gather them together in one sole place, we should behold the most beautiful and grandiose spectacle that the world has ever contemplated.

In the Catacombs it is given us to discover the images of Mary painted by artists who, perhaps, on the morrow of their labours laid down their lives for the faith. Such images, continues the Cardinal, which are frequently distinguished by sincerity and tenderness of line, and by an expression marked by frankness and sweetness, are there to testify to the genius and piety of the early Christians, and to contradict the erroneous affirmations of those who maintain that images of the Blessed Virgin did not exist prior to the Council of Ephesus in 431.

Of representations of the Madonna in the Catacombs, the earliest and the most important, is that which adorns the wall of a simple *loculus* in the Catacomb of Priscilla on the Via Salaria. This fresco picture consists of a group of three figures. The Blessed Virgin, 'vested in a stole and with a short veil,' as Mgr. Wilpert—whose authority in the art of the Catacombs is unquestioned—describes her, 'sits as if profoundly meditating, and with her head slightly bent forward and somewhat to one side. With both hands she holds the Infant Jesus on her lap.' The Child has turned His head towards the spectator as if some one had called Him, and He looked round. On the left stands the Prophet Isaiah, beardless, and vested only with the pallium and with sandals; in his left hand he holds a roll—the 'volume' of the Sacred Scriptures—and with his right hand he makes the gesture of 'indicating' or pointing to something. Hence it is seen that the artist represents him at the moment he is pronouncing the prophecy: 'Behold a Virgin shall conceive, and bear a Son, and his name shall be called Emmanuel.'

Over the head of the Mother of God shines a star of eight rays, the traces of which are now so dim that it is only with difficulty that it can be recognised by the unaccustomed

eye. The star signifies the light predicted by Isaiah ; it is the symbol of Christ, the true light, which has come into the world to illuminate the human race. Hence, in two other frescoes, also in the Catacombs, this star has the form of the monogram of Christ, which is made by the junction of the two Greek letters *X* and *P*. The principal importance of this picture is derived from the prophecy of Isaiah. The same Prophet glorifies the light which will arise upon Jerusalem on the birth of the Emmanuel, and in which the Kings *will* come :—

Arise, be enlightened, O Jerusalem ; for thy light is come, and the glory of the Lord is risen upon thee. . . . The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim : all they [from Saba] shall come, bringing gold and frankincense : and showing forth praise to the Lord.

These prophecies inspired this most notable painting, as they did that of many other well-known works in later ages. We see their outcome in the magnificent pageants painted by early Renaissance artists, such as Benozzo Gozzoli in the chapel of the Riccardi Palace in Florence, where the walls are covered with a great procession to represent the coming of the Three Kings (the Magi) to adore the Infant Christ ; and by Gentile da Fabriano in a picture of unparalleled beauty and brilliancy on the same theme, which is now in the Academy of Fine Arts in Florence.

De Rossi, in discussing the date of this important picture, noted that the spot where this fresco is met with was directly beneath the foundations of the ancient demolished church of St. Silvestro, and that the itineraries of the pilgrims in the seventh and eighth centuries show that the tombs of SS. Pudenziana and Prassede, and of Pudens, their father, were under the soil near to the basilica of St. Silvestro. The ruins of this basilica subsisted up to the end of the sixteenth century, and were seen by topographers such as Winghius and Bosio, 'on the left of the Via Salaria, in the Vigna Cuppis, at present in the possession of the Irish College.'

That was forty years ago, and many changes have since

taken place. The foundations of the basilica of St. Silvestro were again laid bare in 1889 by De Rossi, and the place of the tomb of St. Celestine, the Pope who gave St. Patrick his commission, was pointed out. It was a strange fortune which made the Irish College owner of the soil beneath which was the earliest existing picture of the Madonna and the tomb of Pope St. Celestine.

From the indications furnished by the place where this fresco is painted, and from a variety of other considerations too elaborate to be described here, De Rossi concluded that this picture is a work executed under the eyes of the Apostles, or very little later—that is to say, from the second half of the first century to the first half of the second century. Mgr. Wilpert attributes it to the same period, that is to say, prior to the year 150.

There are many other pictures of the Madonna to be seen in the Catacombs. Perhaps the most common is the Adoration of the Magi. Here the traditional number of three Magi is not always represented; sometimes there are four in a picture, two on each side of the Madonna; and again only two are seen. These exceptions to the ordinary number arise, apparently, from the requirements of a symmetrical disposition of the figures; but in the majority of cases there are three Magi. The Annunciation is seen in two pictures, but the Madonna with the Child in her lap is the more frequent subject.

One does not expect to find elaborate and grand works of art in a subterranean cemetery adorning graves in an age of persecution, when the artist who laid down his brushes in the evening, might have to suffer death on the morrow for his faith, and his mangled remains placed in the tomb adjoining that which he had just painted. Nor were the conditions such as would favour excellence of workmanship:—a darkness that a tiny lamp or a feebly illuminating taper scarcely dispersed, and an atmosphere that was occasionally damp and chill, and heavy with the smoke of torches.

But a brighter day dawned at last. Persecution ceased, and liberty of worship was granted to the Christians

through out the Roman world. As Cardinal Ferrata said :—

From the subterranean silence of the Catacombs the painting of Mary, issuing forth into the sunlight, followed the triumphal course of Christianity, which, after three centuries of sanguinary persecutions, beheld its divine banner floating from the summit of the Capitol. In all parts of the world monuments were erected to Mary, whose veneration, though in second rank, goes with equal pace to that of her Son.

And the late Aubrey de Vere expresses the same thought in noble verse :—

Then from the Catacombs, like waves, upburst
The Host of God, and scaled, as in an hour,
O'er all the earth the mountain seats of Power.

The great impulse given to the arts after the peace of the Church can scarcely be realised by us to-day. Though there are but few Constantinian foundations left intact and unrestored, sufficient remain to furnish an idea of their pristine splendour. The age of basilica-building then began ; and the churches of that time, from the richness of their decoration, well deserved the title of 'royal halls,' which was given to them. Constantinople, where the Emperor Constantine fixed his residence, might, as Crowe and Cavalcaselle say, boast of possessing the finest statues of Phidias, Lysippus and Praxiteles. But Constantine could not revive the ideals of the Greeks. No ; 'the great god Pan is dead, and all the gods are dead with him.'

The want of a new art-language was felt, and with this want, and the necessity of satisfying it, the fall of the old and the birth of the new may be said to have gone on contemporaneously. 'Yet the antique, in its dying moments, maintained its grandeur and its majesty, and the mosaics of Ravenna are the last expression of its greatness and power.'

In Ravenna—that desolate city of the marshes near the low coast of the Adriatic Sea—the traveller of to-day may study the art that follows immediately that of the Catacombs of Rome. In the fifth century Christian art in Rome had fallen to a low level. In the sixth century the art of the

Orient or of Byzantium, inheriting some of the ancient Greek traditions modified by Oriental influences, assumes the lead over all the art of Christian lands, inspiring its forms and interpenetrating its development in every form of artistic production.¹ The mosaics that glisten on the walls of San Vitale and on those of the great nave of St. Apollinare Nuovo at Ravenna, dating from the sixth century, testify to the triumph of Oriental art in the land of Italy. There the Madonna is seen enthroned, majestic and stately, with a queen-like dignity and grace which are very effective, and which constitute the type that is followed for centuries after. In the latter of these two churches, the mosaic picture shows the Madonna with the Child in her arms, seated upon a jewelled throne; two angels, white-robed, tall, serene of aspect, with great wings, stand on either side of the throne. At the right of the angels, above in the golden sky, is the star which indicates the Child Jesus, and here all those who followed it—the three Magi hastening hurriedly forward, their speed indicated by their wind-blown robes, bearing their gifts in their hands covered with their mantles, to the new-born King of the Jews. They are of different ages; the eldest, Gaspar, white of hair and beard, comes first, and he is followed by Melchior, and he by Balthasar; palm trees are in the back-ground, and suggest the scene. The Madonna of St. Apollinare has lost the large forms which distinguish the Madonna of the Catacombs. There are seriousness and spirituality in her expression, and an elegance and dignity in her figure which are suited

¹ Recent writers on Byzantine art, such as Strzygowski and Antonio Munoz, in describing the influence of Oriental art, consider that it dominated the whole field of Italian art until the coming of Giotto, the great renovator of painting in Italy. On the other hand, it is asserted that the paintings brought to light in the recently discovered church of Santa Maria Antiqua in the Roman Forum, modify considerably the conclusions which describe the native art of Rome as exhausted at so early a period. The classic Roman type employed in representing the Madonna and St. Anne in the manner of Roman matrons, and the Apostles and saints in that of consuls and senators is maintained more persistently than is generally thought. This will soon be made evident in the accurate reproductions of ancient frescoes with which Mgr. Wilpert is illustrating the work he is preparing on Roman art from the fifth century to the period of Giotto. See *Civiltà Cattolica*, 17th June, 1905, p. 712.

to the ideal that one seeks to form of the ever Blessed Virgin. It would seem as if the type of the Virgin Mother in art had been determined before this picture was made. A certain rigidity in the forms, and the generous use of gold in the back-ground, and the richness of bright coloured draperies and costumes, heightened by jewels and ornaments, added greatly to the grand effect and the majesty of these Byzantine pictures in mosaic.¹

How universally this type of Madonna-picture entered into artistic representation may be seen in the newly-opened Catacomb of Santa Commodilla, near St. Paul's, on the Via delle Sette Chiese. The type had spread to Rome and was eagerly adopted here. In the Commodilla fresco the Blessed Virgin is seen seated in majesty on a carved and jewel-adorned throne, with the Divine Child upon her knees, holding a roll or 'volume' in His hand. He is arrayed in a yellow or golden-coloured robe, while the robe of the Madonna is dark purple. What is noticeable here and in all other works of this period, and for two or three centuries later, is the regular form of features which distinguishes both the Madonna and the Christ, and the large dark eyes, which seem to be derived from Greek pictures of a later age—perhaps of the first or second century. There is a strange haunting beauty in these fresco pictures that dwells long in the memory of those who observe them.

In the church of Santa Maria Antiqua, brought to light a few years ago from the huge accumulation of earth which had filled it during eight or nine centuries, the walls are covered with frescoes. This church, situated at the foot of the Palatine Hill, was constructed in an imperial edifice—probably in the library of the palace of Augustus. It is a strange transformation, and denotes the progress of Chris-

¹ If we accept the conclusions of Dr. J. P. Richter, put forth in his recent work *The Golden Age of Christianity*, the date of the mosaics over the arch of the high altar of St. Maria Maggiore cannot be later than the 10th century, and are probably earlier. Here the Madonna is seen arrayed in queen-like robes, and she occupies a prominent position in the pictures. In the Annunciation St. Joseph is introduced, and in the Adoration of the Magi Christ with the star over His head, and attended by four angels, occupies a large throne, while the Madonna occupies a smaller one beside Him.

tianity in the fifth and sixth centuries of the Christian era. In the many frescoes unearthed here—and the walls were painted in four layers of fresco—that of the Madonna is conspicuous. The type is generally that which is seen in Ravenna, though there are some pictures which have evidently not followed that type. These works supply us with specimens of the art of fresco painting from the seventh to the tenth century, and at a time when a great lethargy had fallen upon it, and when wars and invasion had desolated the land. Another specimen of the expressiveness still remaining in this old art is furnished by the Madonna of Santa Maria Nuova in Rome,—a fine example of what one may expect to see in a religious picture. The history of this work relates that it was brought from Troy in the eleventh century by a member of the Frangipani; and it probably dates from a century or two earlier. There is a dignity and sadness in the expression—a sense of the future passion of her Son, and her own consequent sorrow—in the countenance of this figure which deeply impress the beholder. The later centuries—the eleventh, and twelfth, and even the thirteenth—have left comparatively few traces of good art. The work of Margaritone d'Arezzo, which is seen in several galleries in Italy, furnishes in its dark-yellow-greenish tint of flesh and its strained figures, a striking example of the style and method of painting that prevailed in his day. Yet even he strove to render his Madonnas noble and graceful, but without attaining much success.

It is in the 'Trecento,' as the Italians call it—the fourteenth century—when, as Tullio Dandolo puts it, 'Rome was the city of dogma, and Florence the city of art,' that the revival came. The Byzantines, says the same writer, had placed the Virgin motionless upon a sublime throne, with her brow tranquil in an eternal calm, surrounded by saints without joy or sadness, symmetrically distributed around her; Giotto and his followers snatched them from their contemplations; and here the soldiers which Taddeo Gaddi placed as guards at the sepulchre were seen to shake themselves free from sleep, dazed by the light of the Triumpher over Death: there, along the walls of the Pisan Campo

Santo the pale virgins of Orcagna, risen to life again, appeared to wander about among the sepulchres. The time had come when the angels of Benozzo Gozzoli, of Fra Angelico, and of Crivelli, should blow into their golden trumpets, and make their harps ring under the touch of heavenly fingers : in the midst of such silent harmonies *the Madonna was seen to smile for the first time with a smile which enamoured all Italy !* From that day forth she was pleased to bear the Child Jesus in her lap to the foot of the Apennines, and to the shores of the Mediterranean : it was the Golden Age of Art, if we may call Art that which was a prayer, an act of faith, the fulfilment of a vow.

The beginning of this movement in the art of the time is generally attributed to Cimabue, who, if Vasari is to be believed, was of a noble Tuscan family, and was born in 1240. Being an intelligent boy, he was sent by his parents to the Dominicans of Florence at Santa Maria Novella to prepare him for a clerk's career ; but he preferred to visit the painters, and soon acquired such skill in drawing that he was allowed to become an artist, and he became superior to his teachers in drawing and colouring. The work by which he is best known is his Madonna in the Ruccellai Chapel of the Dominican church of Santa Maria Novella in Florence.

This picture [writes Vasari in his Life of Cimabue] is of larger size than any figure that had been painted down to those times ; and the angels surrounding it make it evident that although Cimabue still retained the Greek manner, he was nevertheless gradually approaching the mode of outline and general method of modern times. Thus it happened that this work was an object of so much admiration to the people of that day—they having then never seen anything better—that it was carried in solemn procession, with the sound of trumpets and other festal demonstrations, from the house of Cimabue to the church, he himself being very highly rewarded and honoured for it.

Vasari goes on to relate the story that, whilst Cimabue was painting this picture, in a garden near the gate of San Pietro, King Charles the Elder, of Anjou, passed through

Florence, and the city authorities, among other marks of respect, brought him to see Cimabue's picture. When it was shown to the King, it had not before been seen by any one. Hence the people of Florence hastened in great crowds to admire it, 'making all possible demonstrations of delight. The inhabitants of the neighbourhood, rejoicing in this occurrence, ever afterwards called that place Borgo Allegri, and this name it has ever since retained, although in process of time it became enclosed within the walls of the city.'

This story, told by the old biographer of Arezzo, has gone into the mass of legend which has gathered around old pictures. It shows also the popular devotion to the Madonna, and the enthusiasm with which the people greeted the artist who expressed in an adequate degree the ideals they had of this gracious figure.

Siena, 'the City of the Virgin,' as the people named it at an early period, found in its admirable school of painting an excellent mode of expressing and showing forth its love and devotion to the Blessed Virgin. There is a strange haunting charm in the Madonnas of Siena, that one readily learns to distinguish from the works produced in other schools. The painters of Siena gave their Madonna almond shaped eyes, an oval face, a long, thin and slightly aquiline nose; the mouth is small and drawn down at the corners, and the expression, though sweet and gentle, is serious, as if she were burdened with sad presentiments of the great sorrow of the future. She is generally arrayed in a white robe, adorned with gold embroidered flowers, and a mantle of a rich material. The artists of the period apparently considered that the very best was scarcely good enough for her, and hence they put upon her the richest and finest products of the Italian looms, at a time when these textiles held supremacy in Europe. She is distinguished furthermore by the star painted on the shoulder of her outer robe. Examples of this are common in the primitive art of Siena, and Cimabue, also, in his grand mosaic in the apse of the Pisa Cathedral, has employed the same mode of distinguishing Madonna.

Indeed, the distinction and beauty of Sieneſe Madonnas ſurpaſs thoſe of other contemporary ſchools. Duccio di Boninſegna is the great artiſt of Siena, correſponding to Giotto in the Florentine School. While the latter broke away from the trammels of the Byzantines, and became more natural and human in expreſſion, Duccio preſerved the rigidity of the paſt in his pictures, and ſeems to have turned to his own account the moſt beautiful examples of Oriental art. His work is excellent of its kind; and the large altar-piece which he painted in the firſt decade of the fourteenth century is his moſt important work. It is now placed in the Opera del Duomo,—a ſort of muſeum attached to the cathedral. There is ſo cloſe a reſemblance in his Madonna, ſeated on a throne and ſurrounded by angels, to the Ruccellai Madonna of Cimabue, that the ſtatement is now put forward by ſome of Duccio's admirers that he, and not Cimabue, is the painter, and that it has been falſely attributed to the Florentine artiſt.

Cimabue's place as an artiſt is now aſſailed by the newer criticism, which has been deſcribed as the act of 'changing all the labels in a picture gallery.' One German authority aſſerts that there is no trustworthy evidence that Cimabue painted in the Upper Church of Aſſiſi the works heretofore attributed to him; and two other art-critics of the ſame country are of opinion that there are no exiſting paintings which can be definitely aſſigned to Cimabue. Theſe pronouncements, however, have not yet been univerſally received. There is, nevertheless, a great reſemblance between the two great pictures of the Madonna, that in the Ruccellai Chapel in Santa Maria Novella in Florence, and that in the Opera del Duomo in Siena.

—In the early part of the fourteenth century, Giotto became the artiſtic interpreter of the ſentiments of his time, and was the firſt to infuſe vigorous life and feeling into his figures. As one writer has it: 'He was an all-round man,—ſculptor, painter, and architect.' The laudatory inſcription which Angelo Poliziano wrote in his honour, and which is inſcribed on a great marble ſlab on

the right wall of the interior of the Cathedral of Florence, Englished, runs thus, and tells his story well :—

I am he through whom the extinct art of the painter
Lived again ; whose hand was so fit to its work, and so facile,
That only that to my art was lacking which Nature lacked
also.

More was it given to no one to do in painting or better.
You see, admiring, the Tower unrivalled, with sacred brass
sounding.

This, too, after my measure grew, to the stars upspringing.
Finally. I am Giotto—what need to make mention of these
things ?

When this name alone is equal to long-drawn verses.

Extravagant as these verses may at first sight seem to be, the more one studies the work of this leader of the art of his day, the more they fit him, and the better they describe his achievements. In the church of the Madonna dell' Arena, at Padua, in the scenes in which he has represented the life of Mary, Giotto achieved his highest art and the fullness of his feelings. The series of these pictures accompanies her from her birth ; in her childhood we see her as a gentle and timid child ascending the steps of the Temple ; later on, receiving the ring from Joseph, and then at the Annunciation, where with hands crossed upon her breast, she kneels to receive the message of the kneeling angel. Again she is seen as the Mother lovingly bending over the Child ; again, she is presenting Him in the Temple, or holding Him in her lap during the flight into Egypt. And at the foot of the Cross she is seen crushed and sinking down under the burden of sorrow she endures at sight of her Son crucified ; and, finally, holding His dead body in her arms. All these scenes are dearly and touchingly depicted. As in Dante, says a recent Italian writer, so also in the pictures of Giotto, Mary has not entirely lost her queenlike solemnity ; she has laid aside the jewelled diadem and the hieratic gesture ; but, nevertheless, she still reserves a dignity that is not all lost in her affectionate attitude towards the Infant ; she

has approached humanity preserving a more than human dignity.

Humble and high beyond all other creature

A numerous host of artists follow in the paths opened up to them by Giotto. They bring their special individualities into their work, and, as a rule, their highest achievements are in the representation of the Madonna. This is the glorious period of a religious art, when devotion is deep and the means of artistic expression are clear, and simple, and straightforward. As the years go on the artists acquire more technical ability in their work, and become exceedingly skilful in the practice of drawing and the knowledge of colour. They gain in knowledge that which they lose in innocence and simplicity. Fra Angelico and Benozzo Gozzoli are, in a measure, exceptions to this rule; but the great majority of their contemporaries and successors are affected by the advancing movement, and the general appreciation of pagan art and learning that has come into vogue. There is, as it were, a struggle between the new methods and ideals, and the older models and manner of painting. The age of the 'Primitives' is rapidly drawing to a close, and the great artists whose names are writ large in the annals of painting take possession of the field, and Italian Christian art, in the strict sense of the term, comes to an end.

Mary [says Tullio Dandolo], having descended from her sacerdotal throne, issues from the sanctuary to sit in the guise of an Urbino country-girl under the shadow of a pine-tree; or in the semblance of a Florentine woman of the people to rest on the bank of a rivulet. Christ is seen as if animated by the wrath of Pope Julius II; in the Sistine Chapel the Sybils and the Prophets meet together; whilst at the other end of the Peninsula, in the Venetian School, which had fallen into the slavery of sensualism, Paul Veronese was preparing a picture in which the wine should not cease flowing from the amphorae of Cana; Titian devised how to throw the mantle of Doges on the shoulders of the Fishermen of Galilee, and Tintoretto summoned all the saints of Heaven to be spectators of the Assembly of the Grand Council of the Republic!

If these were the extravagances and aberrations of the

great masters—of Raphael, Michael Angelo, Veronese, Titian, and Tintoretto, the leaders and the examples of the greatest art of their period—one can scarcely reckon the decline and the debasement of lesser painters. They, naturally, reached still lower depths. Then prevailed the principle of ‘Art for Art’s sake,’—a cry that is heard again in our own day,—and all horrors find their excuse in it. Tennyson summed it up in the lines :—

The filthiest of all paintings painted well
Is mightier than the purest painted ill !

It was the delight felt by artists in the employment of their newly acquired mastery in technique, together with their lack of moral sense, that led to this great decline. Ruskin, who in the middle of the last century opened the eyes of the English-speaking races to the charm and interest of medieval art, in one of his Lectures on Architecture and Painting, declares that the supreme ability of Raphael led to the decadence of the art of Painting ; it was when Raphael was called by Pope Julius II to decorate the ‘Stanze’ or chambers of the Vatican, he ‘having until that time worked exclusively in the ancient and stern medieval manner.’ In the first chamber which he decorated in that palace, says Ruskin, he wrote upon the walls the *Mene, Tekel, Upharsin* of the arts of Christianity.

And he wrote it thus [continues Ruskin]. On one wall of that chamber he placed a picture of the world or kingdom of *Theology*, presided over by *Christ*. And on the side wall of that same chamber he placed the world or kingdom of *Poetry*, presided over by *Apollo*. And from that spot, and from that hour, the intellect and the art of Italy date their degradation.

And again :—

The doom of the arts of Europe went forth from that chamber, and it was brought about in great part by the very excellencies of the man who had thus marked the commencement of decline. The perfection of execution and the beauty of feature which were attained in his works, and in those of his great contemporaries, rendered finish of execution and beauty of form the

chief objects of all artists ; and thenceforward execution was looked for rather than thought, and beauty rather than veracity.

Yet this is the period which is designated the 'Golden Age of Italian Art.' The works of Raphael and his contemporaries and his own immediate predecessors and successors are the works which most of us look to for study and delight when we visit the Vatican, or the Villa Borghese in Rome ; the Uffizi and the Pitti and the Academy of Fine Arts in Florence, the Louvre in Paris ; the Old Pinakothek in Munich ; and the National Gallery in London. Undoubtedly, so far as the highest technical qualities and unparalleled execution are concerned, these are the world's masterpieces, having in a supreme degree design and colour and composition ; but these brilliant works lack the religious character. Their people—the saints and prophets and angels which they delineate—are splendid and beautiful specimens of men and women, but in their strongly modelled figures, and their fine feature, and richly painted costumes, express the qualities that the generality of Christians associate with sanctity and meditation on heavenly things so well and truly suggested by the older masters.

Amongst the great names of this period of the Renaissance—from the end of the sixteenth to, perhaps, the end of the seventeenth century—that of Michael Angelo occupies a most prominent place. When one enters a gallery or a church in which his works are to be seen, the very mention of his name predisposes the mind to admiration ; yet he, perhaps, more even than Raphael smoothed the path to rapid decline. His chief aim seems to have been the expression of feeling and passion by exaggeration of muscle. In his early years he achieved one beautiful work that may take its place beside those of the pure and severe masters of sculpture—the Pieta of St. Peter's at Rome. But, on the other hand, turn to the figures in the Last Judgment where muscularity in excess is the leading characteristic, and you will understand how followers of his, without his power, and imitating his faults, have produced the exaggerations and impossibilities and horrors

in their representations of the human figure. See again the celebrated Holy Family by Michael Angelo in the Tribuna of the Uffizi Gallery at Florence; and consider the coarse-limbed heavy-bodied Madonna in it. It is a magnificent piece of handiwork full of force and strength and marvellous foreshortening. All the problems of the painter's art are overcome, and with splendid success. But the Infant Christ resembles a young satyr in face and figure, and the back-ground is occupied by a number of rude youths that seem resting from the practice of gymnastics. One asks oneself what are these doing there beside the Madonna and Child and St. Joseph, except to show how well the artist can paint muscle. This is not the sort of picture one would place above an altar where the 'holy people of God' would gather to pray. In the courtyard of the house of Michael Angelo, in Florence, there is an inscription which reads: 'As an eagle above the others he soars'—*Sovra gli altri come Aquila vola!* That is true in the sense that his mastery in art surpassed that of others, but it cannot be truthfully said that this art is uplifting in a religious way.

Andrea del Sarto is another name to conjure with. As a colourist he is excellent, and in drawing and arrangement and feeling of the beautiful, there are but few to equal him. Yet his most carefully painted Madonnas, exquisite as they may be in beauty of feature, fail to impress you as you remember that in all or nearly all of them there is the portrait of his wife. Artists indeed employ models, but the pictures they make are not necessarily portraits, and when the portraiture of one becomes notorious, as is the case with the Signora del' Agnolo, called 'Del Sarto,' it does not contribute to render such works acceptable as religious pictures. The regular features, the delicate but rather weak mouth of this woman, who was Del Sarto's evil genius, are distinguishing traits in nearly all his pictures of the Madonna. A general favourite is that known as the Madonna delle Arpie, from the figures of mythological harpies on the pedestal on which she stands. In spite of this drawback one cannot but recognise the

remarkable beauty of this artist's work, which made him a formidable rival to Raphael.¹

Of that glorious youth, to whom Ruskin has attributed the decadence, it is impossible to think ill. Whatever has happened to art after his day, and whatever neglect of other Christian themes he may be charged with, it is certain that few or no Madonnas are more chaste and beautiful and thoughtful, so thoroughly delicate and refined, as that which bears the title of 'Madonna del Gran Duca,' and which is one of the choicest gems of the Pitti Palace in Florence. This picture, says Kugler, excels all Raphael's previous Madonnas in that wonderful charm which only the realisation of a profound thought could produce. We feel that no painter had ever understood how to combine such free and transcendent beauty with an expression of such deep foreboding.

The Virgin [says Harford] has all the pensive sweetness and reflective sentiment of the Umbrian school, while the Child is loveliness itself. We think of Perugino still, but we think of him as suddenly endowed with a purer, firmer, outline, and more refined sentiment.

And at a later period in his Madonna di Foligno, the grace and beauty and definite arrangement that distinguish every work of Raphael's are still in evidence, though he has departed from the simpler style of his master Perugino; and when the pictures of the Madonna are in question a large number of devout persons no less than critics would give one of the foremost places, if not the first, to the jewel of Dresden, the Madonna of San Sisto.

This great light of the Umbrian School, Perugino, stands

¹ This practice of painting well known, and occasionally notorious persons of Florence in the guise of saints, and even of the Madonna, was one against which Savonarola, in his day, thundered with great eloquence and indignation. It seems to a certain degree to have revived in our day in England. Madame Bentzon in the *Revue des Deux Mondes*, 15th June, 1905, p. 826, tells that the Madonna in Sir Edward Burne Jones's 'Ecce Ancilla Domini,' or Annunciation, is a portrait of the late Christina Rossetti. 'There is nothing less religious than the ardent physiognomy of the poetess Christina Rossetti,' writes Madame Bentzon, 'half risen on her bed with a sort of wandering look to respond to the salutation of the robust archangel shod with flames, whose manly head, posed upon broad shoulders, has been borrowed from the sculptor Thomas Woolner.'

as it were on the borderland between the old religious art and the sentimentalism which still lingered when that art was changing. There is almost no limit to the pictures attributed to him, and they are nearly all noticeable from the pose of the heads leaning to one side or another, as if they were burdened more than the neck could bear. It is said of Perugino that he had ceased to believe in religion, but that he still continued to paint pictures mechanically for religious houses and confraternities. The charge of disbelief is refuted by recent writers. He is very conscientious in his work ; and the fair Umbrian landscapes with their thin trees, and the gently sloping hills and winding rivers in the middle distance, fill up the spaces between his groups of saints with their heads on one side absorbedly intent on their books, or gazing at the Divine Infant on His Mother's knee, or looking out towards the spectator with a far-away gaze in their eyes. His works are very satisfying when you do not see too many of them together.

Sandro Botticelli, a Florentine painter, was rediscovered and brought again into the white light of fame about the middle of the last century. His pictures have given rise to disputes as numerous and as eager as has Wagner's music. To believe in him was held as a sign of artistic salvation to the believer. And yet he is, according to those who uphold him, lacking in certain qualities requisite to good art. 'With all his sense of harmony of design,' says one of those who praise him, 'Botticelli is often inaccurate in his drawing and curiously careless about the proportions of his figures.' Neither is his colouring always that of nature ; and even the faces of his figures, save in rare instances, are not even passably beautiful. His enthusiastic praisers excuse these faults by saying that in every case he had a purpose to fulfil which could be best fulfilled in such ways. There is a sameness in the features of his angels which helps you to recognise them when you see them for a second time. He has, however, painted one picture, known as the 'Magnificat,' which is one of the loveliest and most tenderly impressive works produced during this period of abundant art.

Of Leonardo da Vinci's works there is very little left that is certainly genuine. Dr. Jean Paul Richter, who has written a huge tome on this marvellous genius, reckons his unquestioned existing works as seven panel pictures, with a portion of another, one cartoon and one wall-painting, this last being the world-famous Last Supper. Hence there is little of his work to be seen ; but of his followers there is much ; and as they copied some of his characteristics one may get from their works a fairly adequate idea of his style. Bernardino Luini, who wrought in Lombardy, is thoroughly imbued with Leonardo's manner, and has painted many admirable works of a religious character. Some of these are pretty, if not very profound, such as the Nativity, at the sanctuary of Saronno, near Milan, where the Madonna and St. Joseph kneel on either side of the crib, and where the smile on the features of the Madonna recalls the sphinx-like conscious smile which distinguishes Leonardo. The same characteristic is evident in the Holy Family of the Ambrosian Library at Milan.

A delightful reminiscence of the old-time tenderness and devotion that animated the early painters in their representation of the Madonna still clings to Lorenzo da Credi, whose works remind one, by their delicacy and finish and the attention given to detail, in the treatment of flowers and landscape, of the miniaturists of the fifteenth and sixteenth centuries.

But the number of artists of name of the seventeenth century is so great that they cannot be mentioned here. What a depth has been since reached by Italian religious art was made evident a few years ago, when the late Pontiff Leo XIII offered a prize of 10,000 francs for the best picture of the Holy Family. About sixty of the works put forward in this competition were exhibited at the Turin Exhibition of Christian Art, in 1898. There was no work of merit sufficient to gain the prize.

The eminent French art critic, M. Georges Lafenestre, in his recent volume on the 'Primitives' in French art, tells that it was the Director of the French Academy, in the beginning of the nineteenth century, who put at the

disposal of the 'Nazarenes'—the pre-Raphaelites of Rome—for their meetings and lodgings, the old Irish convent of St. Isidore. The 'Nazarenes,' as they were called, bore in the world names that have since become celebrated—Vogel, Cornelius, Schadow, Hess, Veit, Steinle, and that Fra Angelico of our time, Frederick Overbeck. A fitting account of the work of Overbeck would require much space; for him art was as the harp of David, upon which he sounded the praises of the Lord. Here the Madonna returned to her place of honour in pictures full of devotion and religious sweetness. 'She is the type of beauty and candour,' said Cardinal Ferrata; 'the type of sweetness and piety; the type of innocence and love: the type which sums up in itself the whole Christian ideal.'

And it is in this manner that she appears in a still later school. From another convent another artistic revival has come forth: from the Benedictine Monastery of Beuron in Germany, and it has blossomed out anew in the great mother house of the Benedictines, Monte Cassino. It is known as the Beuron School of Painting, and it is distinguished by its solemn and severe manner of representing sacred subjects. The attitudes of figures, the folds in raiment and drapery, and the mode of colouring are all symbolical and suggestive rather than realistic. Every figure is grand, and the expressions are subservient to the calm of religious dignity and silence. Such art does not appeal to those whose eyes are filled with the extravagance in colour and gesture, of modern pictures. Here the Madonna again sits rigid and motionless on the throne such as Byzantine art loved to show her. She is, however, the simple maiden Mother, above and around whom the angels spread their wings; but she is no longer arrayed in royal jewelled robes as in the art of the magnificent East.

P. L. CONNELLAN.

Notes and Queries

THEOLOGY

CELEBRATION OF MASS BY A PRIEST WHO HAS BROKEN HIS FAST BY TAKING THE ABLUTIONS AT A PREVIOUS MASS

REV. DEAR SIR,—A priest, who has two Masses to say on a Sunday, takes, inadvertently, the ablutions at his first Mass. Can he lawfully, though not fasting, say the second Mass for the purposes of saving himself from the complaints of his flock, and of giving many of them an opportunity of fulfilling the obligation of hearing Mass on Sunday?

[A]

SUBSCRIBER.

The mere fact that the people would be surprised at the absence of a second Mass, and the mere desire to give the people an opportunity of hearing Mass on Sunday, is not recognised as sufficient excuse to free a priest from the obligation of fasting for the celebration of Mass. If, however, besides these reasons there are others which imply grave formal sin on the part of the people, it is only reasonable to hold that the obligation of fasting would cease to bind—the obligation to prevent scandal being more important than the obligation of fasting. Among such reasons those mentioned by our correspondent must sometimes be reckoned. If the complaints of the people, arising from the absence of a second Mass on a particular occasion, were very serious, then, in order to prevent any such grave violation of charity, the priest would be justified in celebrating though not fasting. Sometimes, though not very often, this excuse exists even in this country. Again, many members of the congregation may be led into formal violation of the command to hear Mass on Sunday, by not having Mass in their own Church. The inconvenience of going to another Church may not be so great as to excuse them from the law. The obligation of charity, which

binds the priest to prevent this formal violation of the law, would justify him in celebrating, though he is not fasting. This excuse can frequently be availed of, especially in cities and large towns where there are several churches within reasonable distance of one another.¹

In fine, in the case mentioned by our correspondent, there is one point which creates difficulty, and which may make it unlawful to use the excuse which in other circumstances would be available. The priest broke his fast by taking the ablutions at the first Mass. Very often it happens that people know that the priest has already in this way broken his fast. They might be far more scandalised by seeing him celebrate again, than they would be by the absence of a second Mass. As a result, the priest instead of doing good would only do harm by celebrating unfasting. In such a case it would be the obvious duty of the priest rather to inform the people that, owing to the accident of breaking his fast, he is unable to say a second Mass for them, than to scandalise them by performing what appears to them to be a very grave crime. It is only when the individual circumstances of each case are examined that one can tell whether or not it is better to abstain from saying a second Mass. The personal prudence of the priest must, in consequence, be largely depended on in individual cases.

**EPISCOPAL RESERVATION OF CENSURES CONTAINED IN
THE CONSTITUTION 'APOSTOLICÆ SEDIS'**

REV DEAR SIR,—Can a Bishop reserve to himself the excommunications contained in the Constitution, *Apostolicæ Sedis*? A reply in I. E. RECORD will oblige.

SACERDOS.

The Bishop has certainly power to reserve to himself crimes which are punished by Papal excommunication, provided the episcopal reservation regards these cases under a different aspect from that under which the Papal excommunication regards them. When, for instance, there

¹ Lehmkuhl, vol. ii., n. 162.

are reasons which excuse from the Papal excommunication but do not excuse from grave sin, the Bishop has undoubtedly power of reservation. Thus grave fear, even when it does not excuse from grave sin, excuses, as a rule, from excommunication. Again, ignorance, which is not gross, of the excommunication excuses from the excommunication, although it might not excuse from grave sin. Reservation imposed by a Bishop in such cases does not in any way interfere with Papal legislation.

If a crime incurring Papal excommunication is regarded under the same aspect in reference to episcopal reservation, a distinction must be drawn between Papal excommunications which are reserved, and Papal excommunications which are not reserved. When a crime is under Papal excommunication, which is reserved to nobody, then the Bishop has certainly power to reserve the case to himself, if there are grave reasons for so doing. The S. Cong., Episc. et Reg. (26th November, 1602), says :—

Praecipue vero haec monenda censet S. Congregatio, ut videant ipsi Ordinarii, ne illos casus promiscue reservent, quibus annexa est excommunicatio major, a jure imposita, cujus absolutio nemini reservata sit, nisi forte propter frequens scandalum, aut aliam necessariam causam aliqui ejusmodi casus nominatim reservandi viderentur.

Hence, Canon Law allows this power to the Bishop.

When the Papal excommunication is reserved, then episcopal reservation of the same case is unlawful, and very probably entirely invalid, if not *ex natura rei*, at least by reason of ecclesiastical law. (1) These excommunications are already reserved to the Bishop, or they are already reserved to the Holy See. In either case their further reservation by the Bishop is superfluous. If they are reserved already to the Holy See the Bishop has nothing to reserve to himself. The crimes are taken from his jurisdiction, and consequently would seem to be altogether outside his legislative power. If they are reserved to the Bishop already no act of the Bishop is required to reserve them to himself. Hence, in

both cases the action of the Bishop, who reserves these cases to himself, is not reasonable. (2) The S. Cong., Episc. et Reg. (26th November, 1602), says of the reserving power of Bishops:—‘Prohibet etiam (S. Cong.), ne superflue reservent casus in Bulla die Coenae Domini legi consueta contentos, neque alios Sedi Apostolicae (specialiter) reservatos.’ The same principle, laid down by the S. Cong. for cases specially reserved to the Holy See, seems to hold for all Papal censures, which are in any way reserved, either to the Holy See or to Bishops. The reservation imposed by the Bishop would in all such cases be equally superfluous.

This decree apparently implies not only that the reservation of the Bishop is unlawful, but also that it is invalid, because if the episcopal reservation is valid, it can scarcely be called superfluous in the strict sense, since a twofold absolution would be necessary as a result of the episcopal reservation. This is the opinion of Ballerini-Palmieri,¹ who follows the teaching of Suarez.² Navarrus,³ however, holds that the episcopal reservation is valid, *summo jure*. Lugo,⁴ also, holds that, although simple episcopal reservation is invalid in such cases, still episcopal reserved excommunication is valid, so that a twofold absolution is necessary, one from the Papal, the other from the episcopal censure. Absolution, he holds, from the Papal censure removes the reservation of the crime, which, nevertheless, cannot *per accidens* be absolved from owing to the episcopal reserved censure. The arguments given above seem to exclude not only the opinion of Navarrus, but also the opinion of Lugo.

If, then, a Bishop reserves to himself a sin already reserved under excommunication to the Holy See, he is rightly presumed to reserve the sin under some aspect which the Papal reservation does not affect. Otherwise,

¹ Vol. v., n. 514-516.

² *De Poen.*, disp. 31, sect. 4, n. 26.

³ Cap. 27, n. 261, *Manual*.

⁴ *De Poen.*, disp. 20, n. 150.

his reservation would be at least unlawful and probably invalid.

J. M. HARTY.

LITURGY

RECENT LEGISLATION ABOUT ALTAR CANDLES

THE authoritative Episcopal regulations on the *quality* of the candles to be used around the Altar, recently issued, and published among the Documents in this issue of the I. E. RECORD, afford an opportunity of directing attention to some few things which deserve the careful consideration of all our readers who are anxious to carry out the ceremonies of the Church, and especially those concerning the sacrifice of the Mass, in a worthy manner. Even at the cost of repeating some points already emphasized in these pages, it may have its advantage if we briefly advert to the antiquity, number, description, and significance of the lights to be used around the Altar.

ANTIQUITY OF ALTAR LIGHTS

Some passages ¹ have been cited from the Sacred Scriptures to show that lights were used at Liturgical functions in Apostolic times, not only for the purpose of illumination, but also from motives of respect, reverence, and solemnity. The practice was probably borrowed from the Synagogue. References to the use of lights at assemblies of the faithful in the first centuries after Christ are found in many of the early Christian writers.² From these testimonies it may be inferred that the present-day usage is linked with the very foundations of Christian worship.

NUMBER OF LIGHTS

At a Low Mass that is *private* and celebrated by any one of rank inferior to a Bishop, only two candles are permitted. When a Low Mass partakes of a *semi-public*

¹ Act. Apos. xx. 7, 8 ; St. Joan. Apoc. i.

² Cf. Gühr, *La Messe*, vol. i., p. 348 : Rock, *Hierur.*, p. 395, &c.

character, such as a Community Mass in an institution of any kind, or when it is fully *public* as a Parochial Mass, then, on Sundays and the principal Festivals of the year, more than two are allowed. This concession of the Congregation of Rites,¹ like the granting of every privilege, is generally treated to a liberal interpretation. Six candles are usually employed on these solemn occasions, while the character of the solemnity itself, that warrants this departure from ordinary usage, is not very closely scrutinized.² Seven are prescribed for a High or Solemn Mass, that is sung by the Ordinary, the seventh being placed to the rear of the Cross. At a High Mass celebrated with Deacon and Subdeacon by any one other than the Ordinary, six candles may of course be used if the occasion is a solemn one, and are generally used on all occasions according to custom. We think, with De Herdt, that this number, if not explicitly laid down, is at least insinuated in *Ritus celebrandi Missam*,³ where it prescribes a triple incensation of each side of the Altar, in accordance with the arrangement of the candlesticks. The *Ceremoniale Episcoporum*,⁴ on the other hand, seems to be content with a lesser number, at least on the simple feasts. In Masses sung without the assistance of sacred ministers, more than two may be used. For the solemn exposition on the occasion of the Forty Hours' Adoration, the *Instructio Clementina* orders twenty *wax* candles, eighteen of which are to be around the Monstrance, while two are to be placed in large candlesticks on the Altar-plane. At Benediction of the Blessed Sacrament the least number of *pure wax* candles tolerated by the most liberal Rubricists is as small as six. Others, apart from authoritative dispensation, would not be satisfied with less than ten. This opinion seems more in conformity with the directions laid down in the *Instructio Clementina*, and by Benedict XIV and Innocent XI in their respective Decrees. The exigencies of becoming worship could hardly be supposed to sanction a lesser number than

¹ Decreta, n. 3059.

² Cf. I. E. RECORD, July, 1905, p. 61; April, 1905, pp. 360, 361.

³ Tit. iv., n. 4.

⁴ Lib. i., c. 12, n. 24.

ten, and it is only exceptional circumstances that could justify so few lights on so solemn an occasion. The additional lights need not necessarily be pure wax candles, but it need scarcely be said that it would be well if all were of this description.

QUALITY OF CANDLES EMPLOYED ON THE ALTAR

The general Rubrics of the Missal¹ prescribe that the candles used for the celebration of Mass should be manufactured from *bees' wax*, and the Congregation of Rites² has condemned, over and over again, the use of candles made from different materials, such as fat, tallow, stearine, or wax extracted from vegetables or oil. This obligation is certainly grave, at least in regard to one of the candles required for Mass. So theologians commonly interpret it. That the Pascal Candle should also consist of bees' wax is evident from the prayers used in blessing it on Holy Saturday, where the phrases, *de operibus apum, apis mater eduxit*, occur. These candles, then, the Pascal Candle and the lights required for Mass, in accordance with the Rubrical requirements which are clearly preceptive, and to some extent gravely so, must be made of the wax obtained from bees. What does this mean? Must they consist wholly and completely of the substance of bees' wax, or is it enough if they contain in composition a preponderance of this material united with a lesser proportion of extraneous elements? The purity of the wine is not vitiated by the introduction of a very small quantity of water. Similarly it may be said that a wax candle deserves the name and continues to be such even if it does not consist exclusively of this material. Now, what percentage of foreign ingredient may be introduced into candles made for Altar purposes without impairing their efficiency for this end from the Rubrical standpoint? This is the important question that was decided by the Congregation of Rites, in a Decree given in the I. E. RECORD for April, 1905. This

¹ *Vid. Rub. Gen.*, tit. xx.; *De Def. Mis.*, tit. x., n. 1; *Cerem. Epis.*, lib. iv., c. 10, n. 4.

² *Vid. Decreta*, nn. 2985, 3376, 3063.

Decree states that Altar candles need not consist exclusively of bees' wax, but must contain this substance *in maxima parte*. Then it directs that priests must abide by the rules drawn up by their Ordinaries, and that individual priests about to say Mass should have no needless scruples about the quality of the candles supplied. To carry out this decision the Irish Bishops have authoritatively ordered that for the future the 'Pascal Candle and the two principal candles on the Altar at Mass should contain at least sixty-five per cent. of bees' wax, and that all the other candles used on the Altar should contain at least twenty-five per cent.'¹ No stimulus need be applied to make priests zealous for the conscientious and scrupulous observance of this rule. Its reasonableness is dictated by motives of respect and reverence for the august mysteries of the Altar, and no considerations of ill-judged economy should have weight where such holy issues are at stake.

Over and above the intrinsic excellence of the wax candle there is a symbolical significance which renders its employment peculiarly appropriate for Divine service. The wax gathered by the chaste bees from the sweet-smelling flowers is a figure of the body of Christ formed of virginal flesh : the wick typifies His soul, and the flame His divinity. So that the entire lighted candle represents Jesus Christ, the God-Man, Who, according to St. John, is the '*Lux quae illuminat omnem hominem venientem in hunc mundum.*' No wonder, then, that theologians are so strict in asserting the obligation of using only wax candles on the Altar that, unless where a special Indult has been obtained from the Holy See, they are unwilling to sanction the use of any other description without a recognised necessity.

SHOULD ALTAR CANDLES BE BLESSED ?

There is no direction in the Rubrics about blessing the candles required for the Altar, but evidently it would be

¹ Two candles only are mentioned because the Sacred Congregation of Rites contemplated the common case of a Low Mass, but we think that the 65 per cent. grading is to be applied to all the *wax candles* which are prescribed by the Rubrics as *indispensable* to each sacred ceremony or function.

a laudable thing to have them blessed, like most of the other things employed in the Sanctuary. The Feast of the Purification offers a very appropriate opportunity for this purpose. But any other time of the year may also be availed of. In the latter case the formula for the blessing will be taken from the Ritual.¹

HOW TO PROCURE GENUINE WAX ALTAR CANDLES

From what has been said it is clear that it is a matter of first importance that Parish Priests and others, who have to procure them, should be able to obtain candles that will be in accordance with the episcopal instructions. It may not be always easy to secure the genuine article. Hence there is need of great care and circumspection. Pure bees' wax is much more precious and expensive than *stearine* (an extract of tallow prepared by certain chemical processes), *paraffin* (obtained by distillation] from some varieties of coal and also from petroleum), and *spermaceti*, which commonly furnish the raw material out of which candles are made at the present day. Moreover, the method of manufacture employed is more elaborate in the case of wax candles. These cannot be moulded, on account of the great tenacity with which the wax adheres to the moulds. Neither can they be satisfactorily made by a machine. [They must be basted and hand-rolled, a process which entails more labour and expense. Purchasers, therefore, ought to be prepared to pay a higher price for the purer article. By doing this, however, they will gain in the end, for experience has proved that the better the quality of a candle, the greater will be the power, and the longer the duration, of its illumination. There are two kinds of wax, the white or *bleached* and the yellow or *unbleached*. The latter is used only on the occasion of Requiem Offices and during some days in Holy Week.

We are sure that manufacturers, when they come to learn these new regulations, will do their best to afford purchasers every confidence that their articles are up

¹ Tit. lvi. c. iii.

to the standard set by the Bishops. With a view to this we would suggest that they have samples of their manufacture submitted to a competent analyst, that they quote his opinion in their advertisements, and give a guarantee that their candles—the various grades of which should be stamped with the percentage of pure wax they contain—are up to the level of ecclesiastical requirements. Chemical analysis is really the only test by which the genuineness of a wax candle can be satisfactorily ascertained. But the purer sort generally burns with a dry *cup*, there being no liquid matter to remove and no gutter when exposed to a current of air.

Priests will, as a rule, find that those makers who advertise in the pages of this journal are thoroughly reliable, that their candles are made by Irish hands, and, as far as possible, out of Irish materials.

THE CONFRATERNITY OF CHRISTIAN DOCTRINE—(continued)

ITS CONSTITUTION

Benedict XIV transferred the headquarters of the Arch-Confraternity to the Church of S. Maria Del Pianto. Here they have since remained. The regulations for the working of the Association in Rome, published about 1750, seem to be still in operation. They will, therefore, serve as a guide to be followed in the erection of branches abroad, it being understood that, so long as the end, object, and means of promoting them are observed in substance, accidental modifications in the constitution of the Confraternity may be introduced with the requisite authority, wherever they are demanded by the special requirements of particular places. We will consider the governing body and active members, or workers. The supreme head of the Arch-Confraternity was, as already stated, called the *President*. He was appointed by the Pope on the recommendation of the Cardinal Vicar of Rome. As a rule, he was chosen from the Prelates of the Roman Court. To him was entrusted care of the spiritual and temporal interests of the entire organization. It was his office to preside at the meetings and direct the deliberations of the Advisory

Council, to confer with the Cardinal Vicar as often as it was necessary or expedient, and to render an account to the Pope, at stated times, of the progress of the great agency whose destinies he was directing. Next to him came the *visitors*. They were also prelates of high rank and their chief duties were to issue instructions to the *Deputies*, receive their reports, and see that they fulfilled exactly their duties. The *Deputies* formed a link between the rulers and the rank and file. They had each a certain district allotted to them, and were required to exercise a strict personal superintendence over all the schools within this area, by visiting them at regular intervals, and ascertaining that everything was carried out in the spirit of the existing rules. They should, if possible, be present at the Sunday classes. It was the Deputy who should see that only capable teachers were selected. On all these matters they had to submit a formal report to the Council through the Visitors. Among the higher officials might be included, in addition, two *Councillors*, two *Syndics*, *Churchwarden*, *Secretary*, and *Keeper of the Archives*. The names of these will suggest their duties which we need not enter into with any detail, especially as all these officers do not find places in affiliated branches. One person might conveniently discharge, in the case of a small society, duties that might require two or more in a large association. Those directly concerned with the pupils were divided into various grades, according to the nature and extent of their several functions. In immediate control of each school was the *Prior*. Generally a priest filled this office. He might have the assistance of *Sub-priors* (who might be laymen) if necessary. The Deputy made out a list of all the children in his district over a certain age, say five years, who were therefore fit to receive religious instruction. The Prior was supplied with a copy of this list, and thus he was able to note the absence from the Catechism classes, and bring the delinquents to task. He had to superintend personally all the instructions. The Masters and their Assistants were chosen with great care, and in the performance of their appointed task they had to conform strictly to the rules

laid down regarding the matter and manner of instruction. Whilst they taught order was maintained by *Prefects* (*Silentiaries*), who restrained all inattention on the part of the pupils. The names of those in attendance at each class were taken by a Notary and handed in to the Prior.

Each class consisted of not more than fifteen. Business was always begun and ended with prayer, and sometimes a hymn filled up the interval that might occasionally intervene before commencing work. The various classes or sections were graduated on the basis of age, as well as of advancement in religious knowledge. Bellarmine's Compendium of the Catechism formed the text-book. The children were required first, to give the answers in the actual words of the text-book, and, afterwards, by way of paraphrase or explanation to show that they understood the doctrines contained in the formal answer. On Sundays the classes lasted for an hour and a half, the first half-hour being devoted to a repetition and revision of the subject matter of the previous class. Various exercises, suitable to the capacity of the pupils, were introduced from time to time, for the purpose of making the children thoroughly conversant with the more involved points of doctrine.

Yearly examinations were held, by which industry and proficiency were rewarded with suitable tokens of recognition and a laudable rivalry stimulated the recipients of those coveted honours to yet greater success. No means were left untried to secure attendance at the Catechism classes. Certain members of the Confraternity were told off in every part of the parish to look after the laggards and truants, and bring them into the Church or place where the Christian Doctrine was taught. These were called *Pêcheurs*—the fishers of the waifs and strays. Thus, it happened that everyone, male and female, might become an active member of the Confraternity and contribute, each in his or her own way, to promote its interests: (1) by participating in the teaching of the Christian Doctrine; (2) by bringing their neighbours to the classes; (3) by setting the example of assisting at the instructions;

(4) by instructing the members of their own household in the truths of faith, either by word of mouth, or through the medium of good books of Catholic devotion.

In the next number we shall treat of the formalities of Canonical erection, viz. : (a) episcopal sanction ; (b) appointment of President or Director ; (c) reception and registration of members ; (d) order and method of religious instruction. There is nothing, however, very peculiar to the Confraternity of Christian Doctrine in any of these particulars, so that those acquainted with the working of any Sodality may, after consultation with their Ordinaries, proceed to the erection of a branch.

P. MORRISROE.

CORRESPONDENCE

THE AUTHOR OF 'PISCATORES HOMINUM'

REV. DEAR SIR,—In the November I. E. RECORD (page 457), a contributor writing on the 'Piscatores Hominum,' says that 'no light has been thrown on the authorship of this beautiful exhortation to the Priests of God.' Now, this is all the more surprising as it appears that light was previously sought from 'sundry correspondents of the *Tablet*,'—(page 455). The hymn in question is one of the well known collection of Latin Poems attributed to Walter Mapes, Archdeacon of Oxford, A.D. 1196. The Poems were published by the Camden Society, A.D. 1841, edited by Thomas Wright, and the hymn referred to occurs at page 45 of the collection. There are a few verbal differences (very few) between the version of the Camden Society and that given by M. R., but the Society's version is certainly the better. —I am, Rev. dear Sir, yours faithfully,

J. MURPHY, P.P.

MACROOM.

DOCUMENTS

THE ADDRESS OF THE AUSTRALIAN SYNOD TO THE
VENERABLE HIERARCHY OF IRELAND

Your Eminence, My Lords,

Our common interests regarding the Sacred Ministry together with our ties of kindred and sympathy, all the dearer because of absence, prompt us assembled in this the Third Plenary Council of Australia, to send you this joint Message of Greeting.

Since the date of our last Plenary Synod, A.D. 1895, several Prelates have been gathered, as we trust, to the society of the just made perfect, but the work of our Master continually goes on in peace, and, thank God, in prosperity. The Holy Spirit pours forth upon our children His choicest graces, leading many of them to embrace and to adorn the clerical and the religious state. Religious schools increase in number and efficiency; orphanages, hospitals, and other institutions inspired by Christian charity, are to be found in all cities and towns. Even in remote spots of our sparsely populated territories churches are being multiplied. These are of simple design, and serve also as schools in many places; but a great number of our sacred edifices in their beauty and equipment rival the fairest and grandest of the old countries. St. Patrick's Cathedral, Melbourne, is the glory of that great city, and of our National Apostle. St. Mary's, Sydney—consecrated on this occasion—although not fully completed, is a noble pile of perfect architecture, raised by the people at the cost of £230,000, and worthy of its inheritance as the Mother Church of Australasia.

The majority of our flocks being Irish by birth or by descent, are earnestly and affectionately devoted to the religious and national interests of their Motherland. All rejoice and glory in the marvellous fruitfulness of her faith at home and abroad throughout the universe. We, in the name of Australia, congratulate your Lordships upon the attention now attracted by the processes of Beatification initiated at the centre of Catholicity in regard to the Irish Martyrs of the sixteenth and seventeenth centuries. We trust that in a short time these causes will be carried to glorious issues by your sustained energy in working out all the details of the canonical procedure.

In the now evident coming of Irish National Autonomy within the Empire of the United Kingdom, the Australian people generally rejoice. Meanwhile we applaud every partial reform. The institutions of popular administration in civil and local affairs—the revival of the national tongue, of traditional usages and sports, the restoration of industrial prosperity, the retention of youthful energy and talent for home requirements, till emigration will result from an overflowing population—these, and all other reforms, appeal cogently to our sympathy and support. Foremost, however, in our estimation at present is the re-vindication of such University education as may be congenial to the Catholic majority. Education divorced from religious institutions and ecclesiastical vigilance is obnoxious to every true Catholic. Experience shows the fruit of such education to be indifference and unbelief. It is intrinsically dangerous to faith, which is the root of Christianity and the soul of human perfection. The arts and sciences, moreover, receive from religion their highest inspiration, safest guidance, and noblest application. So Ireland's supreme devotion to religious education is an imperishable glory. She is to be wise as the serpent in safeguarding her generations from all dangers to faith.

The opponents of Catholic claims are self-confuted. Where is their deference to the will of the people? What of their boasted regard for liberty of conscience? Were these upholders of rationalism, or of ascendancy, or of foul sectarianism true patriots and sincere Christians, they would adopt the contention of Edmund Burke, in arguing against the Penal code. We reflect on the contention of our illustrious countryman, Edmund Burke: 'The advantages of the subjects should be considered as their right, and all their reasonable wishes as so many claims.'

Venerable Brethren,

The struggle for sound enlightenment and national progress, followed out on the lines of religion, liberty, and justice, shall be crowned with a glorious victory in God's own time. As Christians and sons of St. Patrick, you as we, in trial and in joy, turn to the Chair of St. Peter in the Eternal City. There we meet in unity of faith, of obedience, and of love, looking

¹ 'Letter to Sir H. Languishe, M.P.'

for the blessed hope, and coming of the great God, and our Saviour J.C.

We remain, in sincere attachment,

Your Lordships' Brethren in J.C.

Sydney, 10th September, 1905.

On the part of all the Prelates of the Third Plenary Council of Australia.

✠ PATRICK F. CARDINAL MORAN,
*Archbishop of Sydney, Delegate Apostolic,
President of the Council.*

**RULES LAID DOWN IN THE ENCYCICAL ON 'THE TEACH-
ING OF CHRISTIAN DOCTRINE,' AND MODIFICATION OF
THE RULES MADE BY THE IRISH BISHOPS IN VIRTUE
OF THE POWERS GRANTED BY HIS HOLINESS IN DOCU-
MENT, IN NOVEMBER 'I. B. RECORD,' page 474**

RULES.

I. All parish priests, and, in general, all those who have the care of souls, shall on the Sundays and feast days throughout the year, without exception, instruct from the text of the Catechism for the space of one hour, the young of both sexes, in what everyone must believe and do to be saved.

II. The same shall, at stated times during the year, prepare boys and girls, by continued instruction, lasting several days, for the due reception of the Sacraments of Penance and Confirmation.

III. They shall likewise, and with special care, on all ferial days of Lent, and, if necessary, on other days after the feast of Easter, prepare boys and girls, by suitable instructions and exhortations, to make their First Communion with becoming holiness.

IV. In each and every parish, the Society, commonly called the Confraternity of the Christian Doctrine, shall be canonically established. Through this, the parish priests, especially in places where there is a scarcity of priests, will find lay helpers for catechetical instruction, who will devote themselves to this office of teaching, through zeal for the glory of God, and as a means of gaining the numerous indulgences granted by the Roman Pontiffs.

V. In large towns, and especially in those which contain

universities, colleges, and grammar schools, religious classes shall be founded to instruct in the truths of Faith and in the practice of Christian life, the young people who frequent these schools from which all religious teaching is banned.

VI. And since, in these days, adults not less than the young stand in need of religious instruction, all parish priests and others having the care of souls shall, in addition to the usual homily on the Gospel delivered at the parochial Mass on all days of obligation, explain the Catechism for the faithful in an easy style, suitable to the intelligence of their hearers, at such time of the day as they may deem most convenient for the people, but not during the hour in which the children are taught. In this instruction they shall make use of the Catechism of the Council of Trent ; and shall divide the matter in such a way as to treat, within the space of four or five years, of the Apostles' Creed, the Sacraments, the Decalogue, the Lord's Prayer, and the precepts of the Church.

MODIFICATIONS.

INSTRUCTIONS FOR GIVING EFFECT TO THE PROVISIONS OF THE ENCYCLICAL ON THE TEACHING OF THE CHRISTIAN DOCTRINE.

[The points here set down are numbered in correspondence with the numbered paragraphs towards the end of the Encyclical, which contain the express enactments of that important document,—the fifth paragraph, however, being here omitted, as it does not bear on the duties of the parochial clergy.]

I. As to the first point dealt with in the numbered paragraphs of the Encyclical,—the teaching of the Catechism on Sundays,—it is to be understood that it is the duty of each Parish Priest to make provision for the teaching of the Catechism to the children of his parish on Sundays, and that this is to be done as follows :—

(a.) Classes for the teaching of the Catechism are to be organized in each Church of the Parish by the Parish Priest, or by his Curate or Curates, under his directions, and with his express sanction.

(b.) The Catechism is to be taught in each of those classes for at least half an hour.

(c.) The work of teaching is to be personally superintended by the Parish Priest, or by one of the Curates appointed by the Parish Priest for the purpose.

(d.) At the close of the class teaching, an instruction on some portion of the Catechism is to be given by the Parish Priest, or other Priest in charge. This instruction is to occupy at least a quarter of an hour.

II. As to the second point,—the instruction to be given in preparation for the Sacraments of Penance and Confirmation,—the Bishops feel satisfied that this is already substantially attended to by the Priests of the various Parishes. The clergy, however, are earnestly exhorted to leave nothing undone to secure that the instruction given in preparation for those Sacraments shall be, in all respects, as effective as possible.

III. As to the third point,—the giving of instruction in preparation for First Communion,—an arrangement suited to the circumstances of each Parish is to be made by the Parish Priest, and to be submitted, without unnecessary delay, to the Bishop for his sanction.

IV. As to the fourth point,—the establishment of Christian Doctrine Confraternities,—the Parish Priest of each Parish in which a Confraternity of the Christian Doctrine does not exist, is to make, with as little delay as possible, the necessary arrangements for the canonical establishment of such a Confraternity. It may be assumed that there will be found in each parish a sufficient number of devout lay persons to undertake the work of the Confraternity, the teachers of the various schools of the Parish forming the nucleus of the organization.

In any Parish in which a Christian Doctrine Confraternity exists, but is not at present working effectively, whatever steps may be necessary to bring the Confraternity into working order should be taken by the Parish Priest without delay.

VI. As to the sixth point,—the giving of Catechetical Instruction to adults,—a programme indicating the subjects of instruction will be issued by each Bishop. This, as directed in the Encyclical, will be so arranged as to provide a complete course of Catechetical Instruction extending over not more than four or five years.

As regards the time at which the Catechetical Instruction is to be given, the following arrangement is to be followed :—

In Churches in which there are evening devotions on Sundays, the ordinary Sermon being preached at Mass, the Catechetical Instruction is to be given in the evening ; or *vice versa*.

In Churches in which here are not evening devotions on Sundays, the Sermon being preached at one of the Masses, the Catechetical Instruction is to be given at another,—or, in the case of a Church in which there is but one Mass, the Sermon and Catechetical Instruction may be on alternate Sundays, the order of the Diocesan Programme of Catechetical Instruction being in all cases observed.

In any case in which it may be found impossible, or seriously inconvenient, to carry out the regulations of the Encyclical even as thus modified, the Parish Priest is to communicate with the Bishop of the Diocese without delay, so that whatever further modifications may be deemed advisable in the case of any particular Parish may be made by the Bishop, in so far as this may be found possible within the limits of the authorization granted to the Bishops of Ireland by the Holy See.

MICHAEL CARDINAL LOGUE, *Chairman.*

✠ RICHARD ALPHONSUS, Bishop of Waterford and Lismore,	Secretaries.
✠ JOHN, Bishop of Elphin.	

THE MATERIAL OF CANDLES FOR THE ALTAR

E SACRA CONGREGATIONE RITUUM PLURIUM DIOECESIU

CIRCA QUALITATEM CERAE PRO SACRIS FUNCTIONIBUS USURPANDAE

Nonnulli Sacrorum Antistites a Sacrorum Rituum Congregatione semel atque iterum reverenter postularunt: 'An attenta etiam magna difficultate, vel veram ceram apum habendi, vel indebitas cum alia cera commixtiones eliminandi, candelae super Altaribus ponendae, omnino et integre ex cera apum esse debeant; an vero esse possint cum alia materia seu vegetali seu animali commixtae?'

Et Sacra Rituum Congregatio, in Ordinario Coetu die 29 Novembris hoc vertente anno in Vaticanum coadunato omnibus perpensis, una cum suffragio Commissionis Liturgicae anteacta decreta mitigando, rescribere rata est: 'Attenta asserta difficultate, *Negative* ad primam partem; *Affirmative* ad secundam, ut ad mentem. Mens est, ut Episcopi pro viribus curent et cereus paschalis cereus in aqua baptismali immergendus et duae

candelae in Missis accendendae, sint ex cera apum, saltem in maxima parte ; aliarum vero candelarum, quae supra Altaribus ponendae sunt, materia in maiori vel notabili quantitate ex eadem cera sit oportet. Qua in re parochi aliique rectores ecclesiarum et oratoriorum tuto stare poterunt normis a respectivis Ordinariis traditis, nec privati sacerdotes Missam celebraturi de qualitate candelarum anxie inquirere tenentur.' Atque ita rescripsit, die 14 Decembris 1904.

A. Card. TRIPEPI, *Pro-Praefectus*.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

INSTRUCTIONS OF THE IRISH ARCHBISHOPS AND BISHOPS

We have been requested to publish the following minute taken from the proceedings of the last Meeting of the Irish Archbishops and Bishops, held at Maynooth, on October 11th, in reference to this decision of the Sacred Congregation of Rites :—

' The reply of the Sacred Congregation of Rites to the postulation of the Bishops of Ireland in the matter of the composition of candles for Altar use, was read (I. E. RECORD, April, 1905, page 372), and it was decided authoritatively that the Paschal Candle and the two principal candles on the Altar at Mass should contain at least sixty-five per cent. of bees' wax, and that all the other candles used on the Altar should contain at least twenty-five per cent. of bees' wax. The Secretaries were requested to send instructions to this effect to the manufacturers of Altar candles in Ireland, and to request the Editor of the I. E. RECORD to publish the Papal Decree and the Bishops' decision thereon for the information of the clergy.'

SOLUTION OF VARIOUS QUESTIONS

E SACRA CONGREGATIONE RITUUM

AGENNEN

PLURA SOLVUNTUR DUBIA

Hodiernus Calendarii Agennensis Redactor, de consensu Revmi. sui Ordinarii, Sacrae Rituum Congregationi sequentia dubia, pro opportuna solutione, proposuit :

I. An in Ecclesia, ubi S. Felix (14 Ian.) est Patronus vel Titularis, festum S. Hilarii reponi debeat, tamquam in sedem propriam, in diem 19 Ianuarii, quae est dies infra Octavam, cum de S. Canuto nihil sit agendum ? Et quatenus *affirmative*,

an Calendarium particulare huic responsioni contrarium sit corrigendum ?

II. An dies 28 Ianuarii adeo sit propria festo SSmi. Nominis Iesu transferendo, iuxta decretum 6 Sept. 1895, ut hoc festum poni nequeat in diem 19 Ianuarii, quae est dies infra Octavam v. gr. S. Hilarii Patroni et Titularis quando nempe Dominica II post Epiphaniam incidit in diem 14 Ianuarii, ut anno proximo eveniet ? Et quatenus *affirmative*, an Calendarium particulare sit corrigendum ut supra ?

III. Utrum festum Purificationis cum Dominica Septuagesimae occurrens, transferri debeat in diem 4 Februarii, quando scilicet feria II seu die 3 Februarii occurrit festum Patroni vel Titularis seu duplex primae classis, vel ulterius transferendum sit in primam diem non impeditam iuxta Rubricas ?

IV. Quando festum SSmi. Cordis Iesu die 29 Iunii occurrit, in diem 30 transfertur tamquam in sedem propriam. Quid vero in Ecclesia propria S. Pauli, cuius festum est primae classis et primum ? Utrum festum SSmi. Cordis transferri debeat iuxta Rubricas in proximam diem non impeditam, an potius in Dominicam, ne longius protrahatur, translato inde festo Pretiosissimi Sanguinis in feriam III sequentem ?

V. An, ubi adest obligatio chori, si non cantetur Missa officio conformis, in Missa solemnitatis in Dominicam translatae fieri debeant commemorationes, et quatenus sunt illae commemorationes ?

VI. An festo Patroni vel Tituli Ecclesiae occurrente cum Dominica in Albis vel Trinitatis, possit cantari Missa Patroni vel Tituli praesertim ubi non adest obligatio chori, quum hae duae Dominicae non annumerentur in Rubrica Missalis de Translatione festorum ?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque sedulo perpensis respondendum censuit :

Ad I. *Affirmative*.

Ad II. *Negative*.

Ad III. *Affirmative* ad primam partem, *negative* ad secundam.

Ad IV. Transferatur in Dominicam sequentem, translato festo Pretiosissimi Sanguinis D.N.I.C. in feriam III sequentem.

Ad V. Servetur Decretum n. 3754 *Declarationis Indulti pro solemnitatem festorum transferenda* 2 Dec. 1891 ad II.

Ad VI. *Negative*, et servantur Rubricæ reformatæ Missalis Romani tit. VI *De translatione fectorum*. et decreta n. 3754 uti supra ad III, et n. 3924 *Strigonien.*, 3 Iulii 1896 ad V.

Atque ita rescripsit. Die 19 Maii 1905.

A. Card. TRIPEPI, *Pro-Praefectus*.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius*.

INDULGENCED PRAYERS

E SACRA CONGREGATIONE INDULGENTIARUM

INDULG. CONCEDUNTUR RECITANTIBUS QUAMDAM PRECEM PRO
DIFFUSIONE PII USUS COMMUNIONIS QUOTIDIANAE

Ex Audientia Sanctissimi, die 30 Maii 1905.

SSmus. Dnus. Noster, cum ipsi maxime cordi sit ut usus quotidianae Communionis tam salubris ac Deo acceptus, in christiano populo, Christo Domino adiuvante, ubique propagetur, omnibus Christifidelibus, qui praefatam orationem devote recitaverint, tercentum dierum indulgentiam quotidie lucrandam; eis vero, qui per mensem integrum id egerint, atque die, proprio arbitrio eligendo, sacramento poenitentiae expiati sacraque Communionem refecti, publicum oratorium visitaverint ac iuxta intentionem Sanctitatis Suae oraverint, plenariam indulgentiam benigne concessit. Quas indulgentias Animabus etiam in Purgatorio detentis profuturas declaravit. Praesentibus in perpetuum valituris, contrariis quibuscumque non obstantibus. In quorum fidem etc.

CASIMIRUS Card. GENNARI.

Praesens Rescriptum exhibitum fuit huic S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae. In quorum fidem etc.

Datum Romae ex Secretaria eiusdem S.C. die 3 Iunii 1905.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

PREGHIERA PER LA PROPAGAZIONE DEL PIO USO DELLA COMUNIONE QUOTIDIANA

O dolcissimo Gesù che veniste al mondo per dare a tutte le anime la vita della grazia vostra, e che, per conservarla ed alimentarla in esse, voleste essere e la quotidiana medicina

della loro quotidiana infermità ed il loro quotidiano sostentamento ; umilmente Vi preghiamo, per il Vostro Cuore così ardente dell'amor nostro, a diffondere sopra di tutte il Vostro divino spirito, affinchè quelle che sventuratamente sono in peccato mortale, convertendosi a Voi, riacquistino la vita della grazia perduta, e quelle che, per Vostro dono, vivono già di questa vita divina, ogni giorno, quando possono, si accostino devotamente alla Vostra sacra mensa, onde per mezzo della quotidiana Comunione, ricevendo ogni giorno il contravveleno dei loro peccati veniali quotidiani, ed ogni giorno alimentando in sè la vita della grazia Vostra, o purificando così sempre più l'anima propria, giungano finalmente al conseguimento della vita con Voi beata. Amen.

TRANSLATION OF THE PRAYER.

O Most sweet Jesus, Who didst come into the world to give all souls the life of Thy Grace, and Who to preserve and foster it, didst condescend to be not only our daily bread, but the daily remedy for our daily infirmities, we humbly pray Thee, through Thy most loving Heart, to diffuse Thy Spirit over all of us, in order that those who may be in the miserable state of mortal sin, turning to Thee, may re-obtain Thy Grace, and that those who, through Thy bounty, already live the divine life, may devoutly approach Thy Holy Table every day, if possible, in order that, by daily communion, receiving the antidote of their venial sins, and nourishing within themselves the life of Thy Grace, or purifying their souls ever more and more, they may finally reach the happiness of eternal life with Thee. Amen.

NOTICES OF BOOKS

IRISH HISTORY READER. By the Christian Brothers.
Dublin : M. H. Gill & Son. 1905. Sm. 4to. Price,
1s. 3d.

WE have often had to congratulate the Christian Brothers on the publication of new and valuable schoolbooks, but we do not think the congratulations were ever better deserved than they are in the case of this new Reader. We should think that this little book has a great future before it. It is timely ; it is wanted ; it is suited to both the time and its needs. In poetry and prose it covers the whole field of Irish history from Milesius to the Gaelic League. It has made, on the whole, the happiest selections that could be made from the poets of Ireland. Warriors and heroes, saints and scholars, artists, authors, politicians, all get recognition ; and all are Irish of the Irish. Assuredly, no one can say that Irish history is not taught, almost in the most attractive way in which it could be taught, in the institutions where this book is in use.

The poets whom we find chiefly represented in the Reader are Thomas Moore, Aubrey de Vere, T.D. Sullivan, John O'Hagan, Thomas Davis, Denis Florence MacCarthy, Samuel Lover, Sir Charles Gavan Duffy, R. D. Williams, M. J. M'Cann, J. K. Ingram. In prose the great events of Irish history are splendidly reviewed. Any boy who uses this Reader cannot fail to be imbued with a thoroughly Irish spirit. The book will make an impression for ever. The brave and modest Christian Brothers, who have made so noble a struggle for Irish education, deserve well of their country and Church ; but this new book gives them an additional claim to the gratitude of both.

J. F. H.

CATHOLIC LONDON A CENTURY AGO. By Bernard Ward,
Canon of Westminster. London : Catholic Truth
Society, 69 Southwark-bridge Road, S.E. 1905. Sm.
4to. Price, 2s. 6d. net.

THIS is decidedly one of the most fascinating books we have read for a long time. It gives a vivid and well illustrated

account of Catholic London a century ago, of old Catholic London, with its Vicars-Apostolic, its Embassy Chapels, its French refugees, its clergy, its services, its sermons. The subject is, in itself, full of interest. Those were the glorious days of the catacombs, from which we see the Catholics of England have now come forth into their handsome churches and grand Cathedral. The principal personages who passed across the scene at that moment of hope and anticipation are presented to us in these pages. Noble old figures they are ; men of great ability, of great attainments, of great strength of character, who consecrated their splendid gifts to the task of instructing, helping, guiding, cheering the poor Catholic community through those dark days of bigotry and intolerance. Bishops Douglas, Challoner, Poynter, Milner, Stapleton, Bramston, and La Marche are sketched, and a good deal of attention is bestowed on Dr. Hussey and Father Arthur O'Leary. The old chapels and clergy-houses are not forgotten. Admirable portraits of the bishops and many of the clergy are also given, as well as a portrait of the great Catholic lawyer and historian, Charles Butler. We are particularly interested in the reproduction of Gainsborough's picture of Dr. Hussey, the original of which we saw at the presbytery of Spanish-place Church, a few years ago. This portrait, the work of a really great painter, was presented to the presbytery by a member of the Barnwall family. We also recognise the figure of Arthur O'Leary, in wig and powder, buckle and kneebreeches. The sketches of these two are admirably done.

Indeed, in all his work Mgr. Ward displays the deepest sympathy with his subject, and communicates his sympathy to the reader. Now and again he enlivens it with a quiet humour which makes his book eminently readable. We congratulate the Catholic Truth Society of England on the possession of such an admirable volume.

J. F. H.

JOURNAL OF THE COUNTY LOUTH ARCHÆOLOGICAL SOCIETY.
Vol. I., No. 2. Dundalk : W. Tempest. 1905.

LAST year we had great pleasure in bringing under the notice of our readers the first number of the Journal published by the newly-founded Archæological Society of Co. Louth. We ex-

pected that once the objects of the Society became known its roll of Membership would be increased, and that its Journal would retain the same high level of scholarship which distinguished its first issue. Our expectations have not been disappointed. Many have sent in their subscriptions during the year, and we trust that many more, who take an interest in the Archæological remains of Louth, will do so in the near future. We congratulate the hard-working Secretary, Mr. Henry Morris, on the success of his efforts. Articles of interest are contributed by Mr. Garstin, Mr. Bigger, Mr. Dolan, etc., while the Church is represented by Fathers Lawless, Quinn, and Gogarty. We read Father Gogarty's paper on Early Printing in Co. Louth with great interest, but perhaps some more suitable title should have been selected. The second number of the Journal is a credit to the Society, and we have no longer any fears for its continued success.

J. MACC.

OF GOD AND HIS CREATURES. An annotated Translation of the 'Summa Contra Gentiles' of St. Thomas Aquinas. By Joseph Rickaby, S.J., M.A. (Lond.) B.Sc. (Oxon.) Author of 'Aquinas Ethicus,' etc., etc. London : Burns & Oates. 1895. Folio. 1 Vol.

FATHER RICKABY has done a great and most useful service not only to the general reader, but to all English-speaking students of philosophy and theology, by his translation of St. Thomas's celebrated treatise. The necessity of being able to present Scholastic philosophy and theology to the modern world in intelligible language, has long been felt in all English-speaking countries, and as a help in that direction we regard Father Rickaby's volume as invaluable. For the author is indeed an expert in presenting the thoughts and arguments of the Schools in pure and concise English. Moreover, being a sound theologian, as well as an experienced philosopher, Father Rickaby is most happy in his choice of words and forms suitable for the exact rendering of the delicate shades of doctrine so happily formulated by St. Thomas. Many students of philosophy and theology, who are anxious to find out what St. Thomas has to say on the great fundamental questions of religion, might

hesitate to face the original Latin, will find ready at hand, in Father Rickaby's fine volume, in clear and crystal English, the Angelic Doctor's arguments and expositions on the chief fundamental questions of religion, the nature of God, the origin of creatures, the Providence of God, the nature and possibility of miracles, the nature and utility of prayer, the natural and divine law in its relation to marriage, rewards and punishments, God's revelation of Himself, etc. Father Rickaby's copious notes are also valuable and help to bring the volume up to date. These notes are particularly useful in that part of the treatise that deals with the Potential and Active Intellect, the crux of many students, and of most modern philosophers.

We are glad to notice that Father Rickaby omits several passages which are now entirely out of date. Thus, for instance, in the chapter on Fate (page 254), he says, in a note :—

'In reading this chapter, which I have not translated in full, one feels like an observer at work with a telescope out of focus. The thought of the Angelic Doctor is blurred by that fatal misconception which it was reserved for Newton to dissipate, that in the heavens above physical nature works necessarily and uniformly, but on the earth beneath, contingently (so that the effect might be otherwise), and with some anomaly and irregularity. We must say boldly that the case is not so; that throughout all time and all space physical nature works necessarily and uniformly,' etc.

Such notes as this, which are frequent enough, make the work doubly valuable.

The work is brought out in splendid style, in large type, with wide margins, and fine canvas cover. We have now and again noticed a superfluous particle, as at page 343, beginning of Chapter V. But, on the whole, we can offer the author our congratulations and thanks.

A. C.

RELIGIOUS SONGS OF CONNACHT. Parts I., II., III. By Douglas Hyde, LL.D. Dublin : Gill & Son ; London : Fisher Unwin. 1905.

THE Religious Songs of Connacht, which have been dealt with by Douglas Hyde in an interesting series of articles in the *New Ireland Review*, have been now, for the first time, collected, and together with the translation published in book

form. The Editor intends to publish the whole collection in eight parts, the first three of which have just been issued. The parts can be subscribed for at once through Messrs. Gill & Son, or can be bought separately. The price is one shilling per part. The Irish text, as the Editor took it down from the lips of the native speakers, is accompanied on the opposite page with a beautiful English translation, in prose and verse.

We have rarely read a book with such pleasure. It is not that the poetry is of any very high merit, nor that the ideas are specially striking ; but the songs are so racy of the people, they bring us so closely in touch with the thoughts, and aspirations, and hopes of the Irish peasantry ; they give us such an insight into their daily life and into their likings and their prejudices, that they bring the reader into a more genuine contact with the Ireland of the eighteenth century than much more pretentious volumes.

The religious character of the Irish people is well illustrated by this collection. We see how religion entered into their lives, nerving them and comforting them in dark and troubled days. The clergy come in for a good share of attention ; sometimes, indeed, they are rather roughly handled by the wandering bards against whom they were now and again forced to take a firm stand, but these are only exceptions, as the author points out, and cannot be taken as a standard in judging the position which the priest held in the hearts of the people.

We are grateful to the President of the Gaelic League for his labour in collecting these remains of the past, which in a few years might have entirely disappeared. We hope others will be encouraged to follow in his footsteps, and do for Munster and Ulster what Dr. Hyde has done for the Western Province.

J. MACC.

THE STORY OF THE HARP. By W. H. Grattan Flood:
London : The Walter Scott Publishing Co. 1905.
Price 3s. 6d. net.

THIS book, one of the ' Music Story Series,' shows all the features of the author's *History of Irish Music*, a wonderful amount of information presented with a certain want of order, and a considerable amount of carelessness as regards style.

In the Preface, the author modestly remarks that 'the present little volume does not pretend to be scientific, in the strict acceptance of the term . . . it is only purposed to tell the *story* of the harp. . . . General accuracy, however, is aimed at.' As a matter of fact, however, the book is more a collection of historical material, than a story.

It is a pity Mr. Flood was not able to use an article on 'Harp and Lyre in Old Northern Europe,' by Hortense Panum, in the Quarterly Magazine of the International Musical Society, October, 1905. The first chapter of his book could have benefitted much by that. Amongst other things, Miss Panum proves that the statement of the existence of Irish harps without fore-pillar is without foundation. The drawing of the Ullard Harp, which Mr. Flood reproduces from Bunting, is faulty. It is somewhat puzzling to find Mr. Flood speaking of 'a small harp played with a bow' (page 9). One would imagine that it belongs to the essence of a harp to have strings to be plucked. Very strange, too, is the reference to St. Augustine's description of early Christian psalmody. We suppose he had in mind the well-worn quotation from *Conf.* x. 33. But there is no mention there of 'slowness' and 'solemnity,' but merely of simplicity. We miss in the book a reference to the chromatic cross-stringed harp. Notwithstanding slight blemishes, however, the book is a valuable one and, in fact, indispensable to any student of the history of the harp.

The publisher's part has been done well. But it is strange to have as frontispiece a picture of an angel playing a *lute*, and on cover a picture of a *lyre*. The cover, however, is possibly common to the whole series.

H. B.

BOOKS RECEIVED

A History of Modern England. By Herbert Paul. Vol. IV. London : Macmillan & Co. 1905. 8vo. 8s. 6d.

The Truth of Christianity. By Lt.-Col. W. H. Turton. London : Wells, Gardiner & Co. 1905. 4to. 2s. 6d.

The Four Winds of Erin. Poems of Ethna Carbery. Edited by Seumas MacManus. Dublin : M. H. Gill & Son. Paper, 1s. ; cloth, 2s. 6d.

The Devotion to the Sacred Heart of Jesus. By the Rev. H. Noldin, S.J. Translated by the Rev. W. H. Kent, O.S.C. New York, Cincinnati, Chicago : Benziger Brothers. 1905. 4to. 6s. net.

THE FOREIGN REVIEWS

American Catholic Quarterly Review.—Philadelphia. November, 1905.

'The Early Relations of Russia and Japan,' Donat Sampson ; 'The Religious Element in the Medieval Guilds,' Rev. Richard H. Tierny, S.J. ; 'The Destruction of the California Missions,' Brian J. Clinch ; 'Do the Filipinos really hate the Spanish Friars?—II,' Rev. A. Coleman, O.P. ; 'The Nature of Catholic Mysticism,' Rev. James Conway, S.J. ; 'The Legend of St. Olav of Norway,' Darley Dale ; 'Czar Nicholas I and the Holy See,' Rev. Thomas J. Shahan ; 'A Catholic College in the Seventeenth Century,' L. J. Willarte, S.J. ; 'An Old Miracle and Modern Science,' Rev. E. P. Graham ; 'The Heliand,' Charles G. Hebermann.

The Catholic World.—New York. November, 1905.

'Professor Bury's *Life of St. Patrick*,' James J. Fox, D.D. ; 'Madame Swetchine and her Friends,' Hon. M. M. Maxwell Scott ; 'Her Ladyship,' Katharine Tynan ; 'Hope as a Factor in Religion,' G. Tyrrell, S.J. ; 'The Holy House of Loreto,' B. L. Conway, C.S.P. ; 'The Restoration of Plain Chant,' E. G. Hurley ; 'The Downside Celebrations,' M. F. Quinlan ; 'A Possible Calendar,' George M. Searle, C.S.P.

Razón y Fe.—Madrid. Noviembre, 1905.

'La Propaganda Anarquista,' V. Mintegulaga ; 'Cuestiones Apologetics,' H. Fernandez ; 'La Transformacion del Japon,' V. Noguer ; 'Lope de Vega, Sacerdote y Poeta,' J. H. Alcardo ; 'El Eclipse de Sol de Agosto in Burgos,' E. Martinez.

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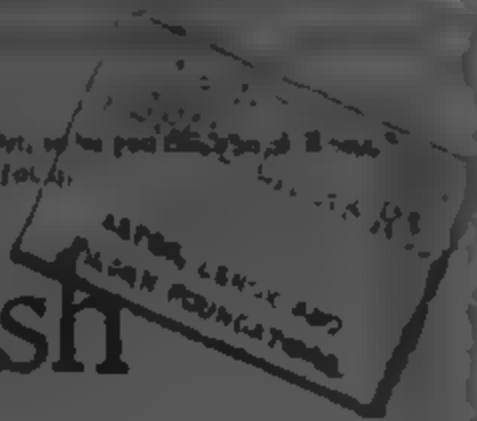
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